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In Mother's Arms

MOTHER'S FIRST BOOK IN
CHILD-TRAINING

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Infants

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FROM THE REQUEST OF

MRS. LOUISA J. HALL

Widow of Edward Brooks Hall, D.D.,
Divinity School, Class of 1824





IN MOTHER'S ARMS

MOTHER'S ARMS

For Infants from Birth to Two
Years of Age

PREPARED BY THE LUTHERAN EDUCATORS
CONFERENCE OF THE LUTHERAN CHURCH
IN AMERICA

Approved as Text-Book in Lutheran General Council
School System of Child-Training and Instruction
for Sunday and Parish Schools

Published by the
LUTHERAN EDUCATORS' CONFERENCE

Philadelphia
General Council Publication Board
No. 122 Arch Street
1913



EX. 1. 1. 1. 1. 1.

IN MOTHER'S ARMS

For Mothers of Babes from Birth to Two
Years of Age

INCLUDING DIRECTIONS TO PASTORS,
CHURCHES, SCHOOLS AND TEACHERS
OF THIS DEPARTMENT

Mother's First Text-Book in Lutheran General Council
Graded System of Child-Training and Instruction
for Sunday and Parish Schools

By
Theodore E. Schmauk
=

Philadelphia
General Council Publication Board
No. 1522 Arch Street
1913

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"HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED"

Certificate of Baptism



**This is to Certify,
THAT**

child of _____ and his
wife _____

was born on the _____ day of
19____, in _____ in

the State of _____ and was Baptised in the

Evangelical Lutheran Church

on the _____ day of _____ 19____
at _____

**Thus becoming one of
Christ's Little Babes in the Sunday School of**

SPONSORS

Pastor

Baptizing them

*into the name of the Father, and of
the Son, and of the Holy Ghost;*

AND

Teaching them

*to observe all things whatsoever I
have commanded you.*

Matt. 28 : 19, 20.

PREFACE



THIS is the first book in the Lutheran Graded System of Religious Instruction for the children of the Christian Church, and is therefore at the foundation of the whole series. The Church must begin with the new birth, and it is here making the hitherto untrodden attempt to train and teach the child commencing with the cradle and continuing to the grave. The step was suggested by the Rev. Adolph Hult, of Omaha.

This book is for Mothers, who through their child become connected with the training school of the Church, but in order that the plan to reach and retain the mothers may be thoroughly understood and properly executed, the first portions of the book are for pastors, teachers, congregations, and schools, as well as for the general reader.

As part of the school system, it will probably be best to use the material for distribution to Mothers in the set of Eight Training Booklets in which they appear. In this way the Mother will receive one booklet every three months during the first two years of the child's life.

This work, answering to a crying need, has been done imperfectly, but with memories of a blessed mother whose devotion and training no love can ever repay.

A handwritten signature in dark ink, reading 'Theodore E. Schumacher'. The signature is written in a cursive style with a horizontal line above it. The 'T' is large and the 'E' is prominent.



"THY LOVE IS THE SHELTER AND COVERT."

In Memory

OF A

**MOTHER, WHO RECEIVED WITH
MEEKNESS THE**

Word of God

Not as the word of men, but as it is in truth the word of God which is able to save our souls; who taught and trained as only a mother can train and teach out of the love of her own heart and in the continuous sacrifice of her own life; and on whom her children leaned heavily to the end, for strength in fidelity to the old gospel and to duty, for fearlessness in danger, caution in difficulties, patience in trial, comfort in weakness, and for counsel and welcome in every hour.

Good Mother

who hast listened and loved and clung with all thy soul to them whom God gave unto thee, thou art more than books to the preacher, more than colleges to the student, more than teacher and systems of education to the child. Thy love is the shelter and covert for the most precious blossoms and the most tender growing vines of a godly life. Thou art more than all the world, with its vain ambitions and idle honors, to the memory and heart that looks up into the sunshine of thy Christ-like countenance.



PRELIMINARIES

Appeal I

"OF SUCH IS THE KINGDOM OF HEAVEN."

For
The Pastor
Superintendent
Church Council
Primary Officers and
People of the Church

Appeal II

"CHRIST'S LITTLE BABES."

For
The Teacher
of Babyland

Appeal III

"ON MOTHER'S BOSOM."

To
Parents
for the Baptism
of Their Child

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IN MOTHER'S ARMS



Of Such is the Kingdom of Heaven

THE brightest jewels of the Church are her baptized babes. They are more unto her than cathedrals, chancels, offerings or altar cloths. For of such is *the Kingdom of Heaven*.

They are her only living assets of hope. To care for them is not only to obey the Lord, and to love the child; but to fulfill an act of self-preservation. What work is so pressing as this? You save the child, you plant the Church, you please the Lord.

In making clear the Church's work in this field, we propose a few questions and answers:

A FEW QUESTIONS AND THEIR ANSWERS.

At what age should the Church begin to train and instruct her children?

The Church must start with the new birth. She should use the first point of spiritual contact. Through

In Mother's Arms.

Holy Baptism the child has been regenerated, and has received the beginning of a new and eternal life. Through Baptism, it has been adopted into the family of God, and has been transplanted from the world into the Church. Through Baptism, it has become one of our Church members.

Hence our powers, privileges, and responsibility begin and center in the moment of Baptism. From thence stretch the wings of the Church over the whole life of the child. The Lutheran Church is bound to apply the grace of God to her members from the cradle to the grave. After the start is made in Holy Baptism, let there be no interval of neglect in infancy and childhood, when the soul is most tender, susceptible and dependent.

"And they brought young children to Him that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them: Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them" (Mark 10: 13-16).

In Mother's Arms.

Why shall the Church undertake the training of very young children?

Baptized babes, lambs of the flock, need guidance and training from early infancy. Spiritual influences must surround them while they are still in tender years, before they can come to the House of God, or participate in its worship, and, like Mary, seat themselves at the feet of Jesus and learn.

The Church and her schools must give attention to her "new born babes" (I Peter 2: 2). It must bring to them "the sincere milk of the Word," that they "may grow thereby" (Peter 2: 2). It must come into co-operative touch with the mother and the home. Through the mother and home, as well as directly, it must nourish and train up the delicate rootlets of spiritual life which even at this early age are growing into the mastery of the child's whole nature, and are to control the constant development of its faith and character.

How do the churches usually attend to this work?

The Church must confess that it has been slipshod in dealing with this work. The pastor perhaps preaches a general sermon on child training, or on the duty of children to parents. These sermons are irregular, and are not followed up by personal contact with mothers and children.

Some day, perhaps when the child is four years old, it is thought to be time to send it to Sunday-school. Up to this time the Christian mother or father may have taught the little one a few Scripture verses, a small part of the Catechism, and perhaps a prayer or two, and may have exercised on it their vague and varying ideas of child training, which have developed from parental instinct and personal temperament, and in part from family tradition and Bible knowledge.

A little later, the child may be sent to the parish school; and when it becomes a youth, it finally may appear in the Catechetical class. This is done for the child, but done *more or less*, and irregularly. The start is at haphazard.

Some Protestant churches having no parish school, nor Catechetical instruction, and depending upon the Sunday-school to minister to the child's spiritual life, have keenly felt the inefficiency of such a loose way of starting the soul-training of the Church's children, and have adopted special expedients to insure the early and regular connection of infants and mothers with the Sunday-school of the Church.

One of the most popular of these methods is the "Cradle-roll," which secures the enrollment of the infant member, with its interested mother, in the membership of the school. Another expedient of

In Mother's Arms.

early training has been the establishment of some special organization, whose object it is to gather together a "Babies' Band" whose parents shall agree to train their little ones from early infancy in some special lines of Christian activity, systematic beneficence, missionary work, and special prayer. Other churches have attempted to hold special "Mothers' Conventions" and "Mothers' Days," during which problems and duties of child training can be discussed and emphasized.

All these special devices and expedients fail to go to the root of the matter. They do not touch the broad and deep Church principle of religious instruction.

The "Cradle-roll" takes hold of the child in a business way, by its name; and emphasizes simply external membership, connection and attendance. This is a good thing, as a starting point for the forming of a very necessary habit of school attendance, but it is a bad thing to characterize the first start of spiritual life by a secular name, which emphasizes a human and external "enrollment" as the child's one bond of connection with Church and school.

What is the Lutheran way?

The Lutheran way goes far deeper. A divine sacrament, and not a "Cradle enrollment," plants the child into the Church. And it is not by reliance on any

In Mother's Arms.

special device or organization, or by the cultivation of any particular Christian grace, such as systematic giving and prayer, that the Church's duty toward the child is thought to be discharged.

We teach that the Church has to undertake, in co-operation with the home, the whole, regular and complete work of training the child's soul and character, which naturally includes *all* special habits; and its *continuous growth in grace* and in the knowledge of our Lord Jesus Christ. In other words, not merely the successful institution of some novel and special device, but the real inner work of the spiritual development of each babe and child in the Church, is on our hands.

How does our Graded System take hold of this work?

The General Council Graded System of religious instruction, which aims at placing a complete progressive and continuous means of instruction and training, covering all the successive stages from the cradle to the college, in the hands of our congregations and schools, has for years been providing primary courses for children from four to ten years of age, in its Kindergarten, Children's and Junior Divisions.

It also is ready to turn its attention to the very smallest lambs in the flock, viz., to the babes brought

In Mother's Arms.

to Christ in Baptism. In doing so, it is issuing two series of infancy booklets to be used by our pastors and schools in their work of religious instruction. The first booklets are given to the mother at the time of her babe's baptism, and every three months thereafter for a period of two years, and are intended to be used by her before the child can speak or kneel—say up to the average age of two years.

The second series of booklets is given to the mother about the time of the child's second birthday and is intended to be used for two years more, or until the child can be brought regularly to the Kindergarten Division of the school. The first booklet-series, for children under two years, is the one you are reading, and is called "In Mother's Arms." The second booklet-series is called "At Mother's Knee."

These are but two of the five training grades which cover the whole Primary period of the child's life. The full list of Primary training grades runs as follows:

1. PERIOD OF INFANCY.

From time of Baptism to time of Speech. (To two years). *In Mother's Arms.*

2. PERIOD OF EARLY CHILDHOOD.

From the Dawn of Speech to the time of Regular Attendance at School. (To four years.) *At Mother's Knee.*

In Mother's Arms.

3. PERIOD OF CHILD FAITH.

At School. (To six years.) *Kindergarten
Division.*

4. PERIOD OF CHILD ACTIVITY.

At School. (To eight years.) *Children's
Division.*

5. PERIOD OF CHILD THOUGHT AND SELECTIVE
ASSOCIATION OF COMPANIONS. At School.
(To ten years.) *Junior Division.*

The complete text-book apparatus for this work is
as follows:

1. "OF SUCH IS THE KINGDOM OF HEAVEN."
Booklet of Explanation for Congregations.

This is an essay explaining the work, written for
Congregations, Church Councils, Pastors, Superin-
tendents, Primary Officers and Teachers. In many
cases the pamphlet should be circulated as a prelimin-
ary explanation among parents. This essay you are
now reading.

2. "BABYLAND." *Booklet of Explanation for
Teacher of Christ's Little Babes.*

What the essay before you does for pastor and
people, this second booklet does for the new teacher
appointed to begin, oversee and have charge of Christ's
Little Babes and their parents.

In Mother's Arms.

3. ON MOTHER'S BOSOM. *Appeal to Parents for Baptism.*

Not all children born in the parish or district from which the congregation draws its membership are baptized. Holy Baptism is much neglected by worldly parents. "On Mother's Bosom" is a Plea to Mothers to have their babes baptized and brought up in the nurture and admonition of the Lord. It is to be used as needed, by the Teacher of "Christ's Little Babes," by the Pastor, and by the Teacher and Superintendent of the Primary Department, who can learn from their school children whether there is a baby in the home. The Booklet can be sent to such a home, addressed "To Mother," through the children, or better still, can be left there, during a friendly visit to the family, by a judicious teacher of "Christ's Little Babes."

4. IN MOTHER'S ARMS. *Mother's First Text-book.*

Following the Booklets above are a series of Eight Mother Booklets, for the period of Infancy, termed by us, "In Mother's Arms"; a similar series for the period of Early Childhood, termed "At Mother's Knee," with three further Books for the Teachers and Three Lesson Series for the children of the Primary

In Mother's Arms.

Department. Thus our Church covers the whole period of childhood, for child, for teacher, and in part for parent, from *Birth to Ten Years of Age*.

In tabular form, this apparatus runs as follows:—

CHRIST'S LITTLE BABES.

Teacher's Book	TWO YEARS More or Less	Parents' Book
<u><i>Babyland.</i></u>		<i>In Mother's Arms.</i>

CHRIST'S LITTLE LAMBS.

Teacher's Book	TWO YEARS MORE More or Less	Parents' Book
<u><i>Tot-Land.</i></u>		<i>At Mother's Knee.</i>

CHRIST'S LITTLE LISTENERS.

Teacher's Book	TWO YEARS' COURSE	Parents' and Scholars' Lessons
<u><i>Wonderland.</i></u>		<i>Sunbeams.</i>

CHRIST'S LITTLE WORKERS.

Teacher's Book	TWO YEARS' COURSE	Parents' and Scholars' Lessons
<u><i>Workland.</i></u>		<i>Sunshine.</i>

CHRIST'S JUNIORS.

Teacher's Book	TWO YEARS' COURSE	Parents' and Scholars' Lessons
<u><i>Pictureland.</i></u>		<i>Sunrays.</i>

In Mother's Arms.

We are the one Church that undertakes to train little children and their parents from the day of the first germs of spiritual life, by a simple common-sense system which offers to our teachers the milk of God's Word for the babes, and the meat of God's Word for the strong.

The prejudice, sloth, impatience, superficiality and neglectfulness of human nature, the worldliness of the home, and the earthly cares and pleasures of parents, all are against us. Will you not help us as the Church of Christ to implant these little ones in the Lord, and to train parents to bring them up in the nurture and admonition of the Lord? "For of such is the Kingdom of Heaven," and "whosoever shall give even so much as a cup of cold water to one of these little ones for My name's sake, verily he shall in no wise lose his reward."



"YOUR PRIVILEGE AND JOY."

PRELIMINARY II.

Christ's Little Babes

Babyland

A BOOKLET for the Teacher of the little Babes
Who have been brought to Christ in Holy Baptism,
The teacher who is at the same time the Counsellor and
Friend of their Mothers.

Dear Teacher

IT is your privilege and joy to have to do with the very first beginnings of the soul life of the future members of your congregation. The first seed to be planted is in your hands. The first suggestions to parents come through your lips. What a satisfaction at the end of your days to be able to look upon the strong faith and fine characters of a multitude of God's best Church members, and to recall that God permitted you to lay the first foundations. Others will water, but you have planted. You are a fellow-worker with God.

Get to work at once. First of all, go to your pastor and secure from him a complete list of all the

In Mother's Arms.

baptized children in the congregation, under two years of age, including their name, the date of birth, the date of baptism, and the name and residence of the parents.

THE LISTS.

You can write the names on a card index, divided into twelve months. Each card is to be placed under the month when the child or its parents next need attention from you. The outfit consists of two boxes (the second box is for names of unbaptized children) containing one hundred and twenty name cards, and twelve monthly guides. The card reads as follows:—

<i>Name</i>
<i>When Born: Month..... Day..... Year.....</i>
<i>Date of Baptism</i>
<i>Names of Sponsors</i>
<i>Date of Enrollment</i>
<i>Birthday Remembrance</i>
<i>Parents' Names</i>
<i>Parents' Residence</i>
<i>Are Parents Members of Our Congregation?.....</i>
<i>If not, Are They Members of Any Church?.....</i>
<i>Other Children in the Family Needing Attention.....</i>
<i>Remarks</i>
.....

This, at a glance, gives a condensed history of your work with the child. Preparing the first set of cards is the hardest part of the work. After that, it requires

In Mother's Arms.

not much effort to add a card when a new scholar is to be placed upon the list. Then every Saturday look over the cards for the month, pick out those that need attention, in the way of furnishing booklets, of calling on mothers, of sending anniversary birthday cards, of promoting to the next grade, etc., and the work of your coming week is before you.

If you prefer a book, to the card index, place the names as received from the pastor, as a first list to be used by yourself, in the front pages of your private note book. Leave considerable space in the notebook at the end of the list, for additions which the pastor will give you from time to time. Arrange with your pastor to get these additions regularly and promptly.

Next, begin another list, either in the second card index, or a little further back in your notebook, of all children, especially those under two years of age, in your parish who are *not yet baptized*. The knowledge and names of these babies will be secured from various sources. The list should include all families in the parish that might be induced to send their children to your school. The children and teachers in the school may know of some such; and every Lord's Day, or at least once a month, the children in the whole Primary Department should be asked for

In Mother's Arms.

names of babies that they know. A continuous and systematic search should be carried on for these little ones. Probably the pastor himself will recall some, and as you gain experience in your work, you will get into touch with other sources of information.

These two lists of yours should contain the names of all the babies in your congregation and its parish that are under two years of age. This, then, is the material on which you have to work.

THE WORK.

You have three things to do. The first of these will largely disappear as soon as your division is well started. This first work is to organize your division by gaining the co-operation of all the mothers of the children on your first list. Have the pastor, if possible, announce in church; and, at least, have it announced in the hearing of all departments of the school, that a new division of the Primary Department, for the very smallest children, called "Baby-land," for the congregation's "Babes in Christ," has been organized; that you are the teacher; that every mother in the congregation with a baptized child under two years of age is expected to form your acquaintance, to help you in your work, and to welcome

In Mother's Arms.

you to their home; and that you will be sure to call on them before very long.

Meantime, get the "Babyland" room or space in your school ready and prepare the list of your Babyland members to be hung up in some conspicuous space in your room. A banner of white silk on which the cards containing the names are basted will make a very beautiful roll, which can be suspended on a standard or hung against the wall. Or the ordinary, purchasable, "Cradle Roll" can be utilized. Pink sheets of card board can be used for the girls and blue for the boys; and as they are being pinned Sunday after Sunday upon the banner in the sight of the Primary Department, the names can be announced and inquiries can be made as to where other babies may be found. By thus making inquiry every Lord's Day, homes in the parish will be reached which perhaps would not otherwise be known, and whole families may ultimately be brought into the Church.

The title of the List should be as follows:

"BABES IN CHRIST"

THE BAPTIZED BABES

OF _____ LUTHERAN CONGREGATION

WHO ARE MEMBERS

OF BABYLAND DIVISION OF THIS SCHOOL

In Mother's Arms.

If, in your room, you can have some mothers' chairs painted white with white ribbon bows on them, this will serve to symbolize the little ones and their mothers who belong to this division of the school.

So soon as you receive the name of a baptized babe, send to its address, care of its mother, the little picture mailing card, which is furnished at a cheap rate per hundred and which says:—

"Dear Mother:

"Your little baby by its Holy Baptism has been received into Christ's Church, and is therefore now being placed on the list as a member of our Lutheran school. I am in charge of the department to which it belongs, and I shall call on you.

"Faithfully Yours,
_____"

In making the call, explain the working of the department briefly, and leave a copy of the first booklet, "In Mother's Arms."

Your second work is to aid the pastor in securing the early Baptism of unbaptized infants. There will be very much you can do in an indirect way to bring the parents and friends of the child to take this step.

In Mother's Arms.

Where necessary, you may be the person to act as sponsor. Use your influence, wherever possible, to have the babe brought to the Church for Baptism. Your second list will give you the names for this part of your work. The Booklet "On Mother's Bosom," which you always should have at hand for distribution, will aid you in many cases.

Your third duty will constitute the main part of your regular work, and will immediately follow the occurring baptism of each infant in the congregation. As soon as the pastor informs you that he has had a baptism, enter the name, etc., on your notebook list (which you carry with you), and make preparation for its transfer to the official list. Send out the card, referred to above, informing the parents of the child's connection with the school, and then call and give them Leaflet One of "In Mother's Arms," as already described, and the Box for Offerings. On the Lord's Day following, announce to the Primary Department the name at the time set apart for Babyland, when the name is being placed on the banner, as one that has been added to the "Babes in Christ," having both mother and baby present, if convenient.

Welcome and greet all the mothers who have brought their infants to school, and after the new name has been announced, with these mothers present, the

In Mother's Arms.

whole school may welcome and ask a blessing for the dear little one, as follows:—

This dear little baby we welcome today,
Christ's little lamb whose sins are forgiven;
We'll give him a place in our Babyland school,
For of such is the Kingdom of Heaven.
A place and a welcome in our Babyland school,
A place for the baby so small,
A place for father and mother and brothers and friends,
May the Lord Jesus bless each and all.

The following song may be sung:—

WELCOME, PRECIOUS BABY.

(Tune, "Little Drops of Water.")

Welcome, precious baby,
To our Saviour's school;
Here a place is waiting
For each tiny soul.

On the earth our Saviour
Little children blessed,
In His arms He took them,
Held them to His breast.

Still He calls them to Him,
No one is too small,
For the tender Saviour
Loves and wants us all.

JULIA H. JOHNSTON

The Babyland spot should be the Mother's Room, or Mother's Home, in the school. While the lesson is being studied in the balance of the school, you can conduct an informal and running conversation with the

In Mother's Arms.

mothers concerning their children, and cautiously suggest ways of discipline and training.

These can be broached more effectively in a private and confidential way, after you have gained a personal home knowledge in each case of what is and what is not being done. Great care must be taken not to appear to dictate, or to seem to be criticising, or to assume authority. Unless you can gain the confidence and love of the mother, through sympathy with her, and by the love you have for her child, you may accomplish more harm than good in the offering of suggestions for training. She must believe heartily in your ability to help her. You must be able to inspire the confidence of mothers, in the Church, in your work, and in yourself.

As each child's birthday approaches, you should have a birthday greeting to send it, and the mother should be reminded that on the nearest convenient Sunday, she should be sure to bring the little one to the Lord's House (or school), with its Savings Box of Offerings. There may be a birthday or two to celebrate every Lord's Day, and in connection therewith there should be some simple exercise, announcing the name and fact, and transferring the child from the younger to the older (over 12 months) section of Babyland Division. The birthday exercise should be

In Mother's Arms.

held with the Primary Department, and may follow the announcement of new members.

If desirable, the mother may be brought before the school seated in her white chair and hold the little child on her lap; or if the child be old enough, it may perhaps be seated in a small white chair. A little prayer may be said for the child; and, if feasible, as many wax tapers lit as the child is years old. And the teacher will give the child its birthday card.

If the child is not present, its birthday nevertheless should be recognized. A personal call on the day with the card, will be much appreciated, or a birthday card can be sent to it by mail. If there be no other way, send it by some child on the following Lord's Day. A flower may be used instead of a card. In many homes, these birthday cards are carefully preserved; and the time is eagerly looked for, when the child, having passed its third or fourth birthday, can be taken to school and enrolled as a member of the Kindergarten Division.

Please bear in mind, that in dealing with the parents on behalf of the children, you will have opportunities to bring parents to Christ and into regular connection with His Church. The mother should be encouraged to come to school, when possible, and on

In Mother's Arms.

as many Lord's Days as possible; but her attention should finally be directed to public Christian worship in God's holy temple, to be faithfully attended by Christ's Little Ones and their Parents in the Lord.

When its second anniversary arrives, the transfer should be made to the Division of two-year olds. When, later on, the little one leaves your care, the mother should be made acquainted, by you, with the Kindergarten teacher and the superintendent of the Primary Department, who should receive the name card from your list, and who will henceforth have the child in their care.

Be bright, sweet, cheery, patient, and large-hearted to these mothers. Help them to come to their God and Saviour, and get them gradually to take your view of the training of the souls committed to their care.

Where parents are good Christians, spiritual-minded, true to their Lord and obedient to His Word, and without marked faults and vices,—pride, vanity, over-assertiveness, exaggeration, untruthfulness, super-sensitiveness, etc.,—your path will be easy.

But your most necessary work, and perhaps the larger part of it, will be in cases where the parents are not ideal, and where there is fault or sin in one

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or other or both of them; and where the home and training of the child, and its inherited nature, are most unfavorable to its true and continuous growth in grace, meekness, obedience, love, truthfulness and all spiritual strength.

Both parents may be worldly, and their connection with God's Church may be merely nominal, or purely traditional. Perhaps they themselves are not Church members. Their life may be hinged to the pleasures and cares of the present moment. They do not appreciate you, or the Saviour Whom you represent. But keep up your courage.

Worse traits, positively demoralizing, may manifest themselves in the home. Selfishness, passion, prejudice, bitterness, quarrelsomeness, cynicism, may reign there, to blight the little bud with mildew, before it has fairly had a day to open. Strong drink, domestic unfaithfulness, depraved instincts and habits may render your task apparently hopeless.

But be brave. The God Who has caused the white lily to bloom in the black mire, and who has ordained strength out of the mouths of babes and sucklings, is with you. You are doing His work. You are rescuing the perishing for your Redeemer. "Who-soever shall as much as give a cup of cold water to

In Mother's Arms.

drink to one of these little ones for My name's sake, shall in no wise lose his reward." But "whosoever shall offend one of these little ones, it were better that a millstone were hanged about his neck, and he were drowned in the bottom of the sea."



"A CUP OF COLD WATER TO ONE OF THESE LITTLE ONES."

HOLY BAPTISM AND LITTLE CHILDREN

The blood of Jesus Christ His Son, cleanseth us from all sin. 1 John 1:7.

For as many of you as have been baptized into Christ, have put on Christ. Gal. 3:27.

Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. Matt. 19:14.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. Luke 18:17.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28:19.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Acts 2:39.



"ON MOTHER'S BOSOM AND NEAR HER HEART."

PRELIMINARY III.

Appeal to Parents for Baptism

THE following is the appeal, prepared for the use of the Teacher of Babyland Division, with copies of which each congregation and school should be amply supplied.

TO MOTHERS WHO
HAVE JUST RECEIVED THEIR GIFT
FROM GOD

On Mother's Bosom and Near Her Heart

INTRODUCTORY TO THE FIRST MOTHER'S BOOKLET IN CHILD-
TRAINING IN THE LUTHERAN CHURCH

"As new born babes, desire the sincere milk of the word."

ISSUED FROM THE BABYLAND DIVISION OF OUR PRIMARY SCHOOL

NAME OF CHURCH

LOCATION OF CHURCH

FIRST GRADE TRAINING BOOK IN THE GENERAL COUNCIL
SYSTEM OF RELIGIOUS INSTRUCTION

GENERAL COUNCIL PUBLICATION HOUSE
1522 Arch St., PHILADELPHIA, PA.

[FACSIMILE TITLE]

In Mother's Arms.

Baby's Plea to Mother's Heart

"And I will give children to be their princes,
And babes shall rule over them."—ISAIAH 3: 4.

MOTHER DEAR, my home is in your arms.
Your eyes are my sunlight. Your smile makes
me crow and sing. Your face is my land of delight.

Mother dear, God has given me to you. I am very
small—a puny struggler, but I am welcome to your
heart, am I not? You want me, mother dear; do you
not? You want me sweet and strong and true—to
grow in wisdom and in size—to be a lovely child of the
Lord Jesus? You want me to be saved, mother dear;
do you not?

Mother dear, I am very frail and helpless. The
great world might hurt me, the wicked one might
draw and get me, and I have no one to look to but
you. I need you, lovely, precious mother.

You are *my* mother. You will start me right and
help me safely through. They say, I am "the fragile
beginning of a mighty end." They say I am a deli-
cate new little blossom of humanity "fresh fallen from
God's own home" to flower in your arms. Mother,

In Mother's Arms.

you will hold me tight and true:—you will not desert me; will you?

“And when the princess had opened the ark in the bulrushes, she saw the child: and behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews’ children.”

Baby's Plea for Holy Baptism

“Then took he Him up in his arms, and blessed God.”—LUKE 2: 28.

Mother dear, I came from God. The Saviour set a little one like me in the midst of all and said, “Of such is the Kingdom of Heaven.”

“The smallest children are nearest to God, as the smallest planets are nearest the sun.”—RICHTER.

Somewhere, mother mine, in this tiny soul, I may know things that are far and deep for you. For the Lord Jesus said: “I thank thee, O Father, Lord of Heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.”

But yet, if you knew me, O my mother, as God knows me, you would see in me that which is dark and dreadful. The taint of corruption is in me. The shadow of death hovers over me. I am not a “living jewel, dropped unstained from Heaven,” but am born

In Mother's Arms.

of the flesh. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." "There is none righteous," among the children of men, "no, not one." I am in guilt. "That which is born of the flesh is flesh." "As by one man sin entered into the world, and death by sin, so death passed upon all men." "The wages of sin is death."

But, O my mother, there is a way for me to escape this death. The Lord Jesus says, "Ye must be born again." "Except ye be born again, of water and the spirit, ye have no life in you." "The like figure whereunto, even Baptism, doth also now save us." "He that believeth, and is baptized, shall be saved."

"Suffer the little children to come unto Me,
and forbid them not."

Then, will you not, my dear Mother, give me also the new birth, with my natural birth? Will you not have me baptized at once? Will you neglect so great a salvation for me?

I am your dear little child. I am depending on you. I am "a young thing lying safely in your heart," and trusting you to see me through. Will you not then bring me to Jesus, and let Him take me up in His arms and put His hands upon me, and bless me? Oh, mother, you will!

"Him that cometh to Me, I will in no wise cast out."

In Mother's Arms.

The Minister's Plea to Mother

Dear Mother:—Your precious babe is

“A simple child,
That lightly draws its breath,
And feels its life in every limb.
What should it know of death?”

But you know that we all are children of disobedience, and that God sent His only begotten Son into the world to give Himself a ransom for our sins. It is as important as life itself that your child should be a partaker of that ransom. It becomes such through Baptism, which is “a gracious water of life and a washing of regeneration,” as St. Paul says to Titus: “According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.”

When the Holy Ghost was first given to the Church, and Holy Baptism was first practiced, St. Peter (Acts 1) said, “The promise is unto you and your children.” He also commanded the house of Cornelius to be baptized; and St. Paul, after the jailor at Philippi had asked him, “What must I do to be saved,” and he told the jailor, “Believe on the Lord Jesus Christ, and thou shalt be saved,” thought it necessary for the jailor's family, right then and there, to be “*baptized, he and all his straightway.*”

In Mother's Arms.

St. Paul himself tells us, "And I baptized also the household of Stephanas."

Holy Baptism is not simply water; but it is the water comprehended in God's command, and connected with God's Word, which will work in your child the forgiveness of sins, and the new birth that it needs to salvation.

Even more than you were responsible for its natural birth, are you responsible for its new birth, that it may be planted into Christ, become a new creature, and a part of God's own redeemed family.

Do not then postpone the bringing of your child to church for baptism, one day longer than you must. The child's name is of secondary importance, and counts for much less than that which is the new life of salvation in the soul. Do not delay because you have not yet chosen a name, or for any other reason; but bring your babe to the Lord now, while it is yet time—while it is called today.



"And she said, O Lord of hosts, if Thou wilt indeed remember me, and give unto Thine handmaid a child, then I will give him unto the Lord all the days of his life.

And she brought the child "unto the house of the Lord, and she said, O my Lord, for this child I prayed; and the Lord hath given me my petition. Therefore I have lent him to the Lord."—I SAMUEL 1: 11, 24-28.



THE INFANT REDEEMER IN THE ARMS OF HIS MOTHER MARY.



MOTHER'S ARMS

Underneath are the everlasting arms.—DEUT. 33:27.

Hast thou an arm like God?—JOB 40:9.

He shall gather the lambs with His arm, and carry them in His bosom.—ISAIAH 40:11.

On Mine arm shall they trust.—ISAIAH 51:5.

Then took he Him up *in his arms*, and blessed God, and said.
—LUKE 2:28.

And He took a child, and set him in the midst of them: and when He had taken him *in His arms*, He said unto them.—
MARK 9:36.

And He took them up *in His arms*, put His hands upon them, and blessed them.—MARK 10:16.

**Your Baby
a Member Through Baptism
of God's Flock**

Can a woman forget her sucking child, that she should not have compassion . . . yea, these may forget, yet will not I, the Lord, forget thee.—ISAIAH 49: 14.

**Certificate of Enrollment and
Membership in Lutheran Bible School**

a child of

has this day been enrolled
as a baptized infant in the Babes-in-Christ
Division of our Church's School,
and is expected to be present with its parents on the
nearest convenient Lord's Day to the first
anniversary of its birth.

Teacher

Congregation

Place

Date

CHAPTER I.

Members of God's Flock

THE BABE IN MOTHER'S ARMS AFTER HOLY BAPTISM.

"And now, little children, abide in Him."

MOTHER Dear, you have done your duty by me; and oh, how I shall thank you from the bottom of my heart, after I am grown, for having planted me into the Church, and made me a member, through Baptism, of God's Flock.

"Soon after my birth you took me to the Lord, and I was baptized in the name of God the Father, Son, and Holy Ghost. In Baptism all the blessings of salvation were bestowed upon me; for, in that act God became my Father, and I was received as His child. My greatest care throughout my life shall be to keep this salvation, and not lose it; but remain a child of God forever."

In Mother's Arms.

Blessed Mother! She is holding her baptized child in a baptized mother's arms—what high and holy thoughts awaken at such a scene!

You are filled with joy and peace in knowing that your little one is saved, is wrested from the power of Satan, is born again in Christ.

In your own heart, happy mother, the thought of your own baptism is throbbing, and calls to you in the love of Christ to renew your baptismal covenant.

Your darling comes straight from the cleansing "gracious water of life" (Luther). It was not a child of God; but now—the child of a second and new birth lies in your arms. The little one in your care is no less than a saint, according to the faith that justifies the sinner. Its new life is the point from which you start its Christian education and training.

Motherhood — O blissful calling! But thrice blessed the charge to foster an infant *child of God*. Be a baptized mother to your baptized babe. Its name is in the records of the Church—but also in the Book of Life. Could a mother, by neglect, aid in its erasal at either place? The Holy Trinity, the blessed angels, and the Church of God anxiously anticipate your nurture, on behalf of Christ, of this beautiful heir of Heaven.*

"And if children, then heirs."

*Adolf Hult.

THE HELP IT HAS RECEIVED IN ITS BAPTISM.

We cannot see the new birth of the little one. The work of the Holy Spirit is strong, but unseen like the wind. "The wind bloweth as it listeth, and ye can not tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit."

But something great has been done for the child. Baptism changes the babe's relation to God. The Word of God which has been applied to it brings with it forgiveness of sin, life and salvation. There is planted in its soul, the beginning of a new life. It is really *born again*.

MOTHER'S DUTY IN VIEW OF BAPTISM.

The new life is only a tiny thing in the heart of the flesh—that is of the old life that came with its natural birth. Baptism does not change the old Adam, but plants the new man in the heart.

Mother, it is your duty to realize this change made by the Holy Spirit in your little one's heart. It is your duty to induce favourable conditions for the new life's growth. It is your duty to apply God's Word to your own soul, so that it will shine out from your heart into your little one's eyes. It is your duty, as

In Mother's Arms.

early as possible, to apply the Word of God to the child itself. Bring up the babe to feel, "I am a chosen child. I belong to a peculiar people. I am Jesus' little lamb."

BABY'S CHURCH MEMBERSHIP.

Pious parents give their children to the Lord. It was a part of the law in the Old Testament, that children should be received into the Church when they were eight days old. The little Lord Jesus was thus received when He was but eight days old; and when He was forty days old, He was taken by Mary, His mother, and Joseph, all the way from Bethlehem up to the temple in Jerusalem.

BABY'S PLACE IN CHURCH, HOME AND STATE.

Your baby is not yours alone: it also is God's; and it has a place among God's people. In being brought into the world, it does belong, first of all, in your home and to your family. But it also belongs to the city and country in which it was born; and, doubtless, your physician was obliged to send in a record of its birth to the civil authorities. Because it comes from God, and was made by Him, and especially because it is redeemed by Him, in its baptism, it has become a member of God's Church. There are only three or-

In Mother's Arms.

ganizations in the world to which God has ordained that men should belong. The first is the family; the second is the state; and the third is the Church. Your babe belongs to *all three*.

MOTHER AND CHURCH.

Must Train Together.

"As laborers together with God."

In its Church membership your babe depends entirely upon you, and your love for God's house. Your own habit of going there, your taking it early, so that it may be impressed and feel at home, even before it can speak, will have much to do with its spiritual growth in God's Kingdom in future years.

But the Church also reaches out her hand to you. She does so through this booklet, which she is sending you. At baby's Baptism, its name was placed with yours and father's, on the record of the Church, to remain there for all future time. It also was made a member of Babyland Division in the Sunday-school. The Church must feed your child's soul with "the pure milk of the Word," and she desires to help you to bring up your child in the nurture and admonition of the Lord, and she already regards your baby in these early months, through yourself, as one of her pupils.

In Mother's Arms.

BABY'S CERTIFICATE.

You have received a certificate of baby's membership in the Babyland department of the Sunday-school. You are told to bring baby when you can, once a month, and in fine weather, that both you and your baby may be shown your part and portion in God's flock.

Your baby will be remembered by the school, on some festival and anniversary days; and we are looking forward to the time when it can be taught to come to God's House every Lord's Day on its own feet.

BABY'S TRAINING IN GRATITUDE.

One of the primal traits of the Christian heart is gratitude for what He has done for us and willingness to do our duty in God's Kingdom. Therefore the earliest, simplest, most regular, and most real act to teach to baby, is the act of giving to the Lord.

The training in this act should begin immediately, and will become one of the first habits in the infant's life, and one in which it takes greatest delight. Its tiny mite of strength will go out for the establishment and strengthening of the Kingdom of God, in missions,—home and foreign,—in the sweet charity of the inner mission, in religious education, and in the regular work of the Church. You will find that the

In Mother's Arms.

repository for Offerings which we have sent you has seven compartments, so that baby may be taught to give to the needs of every cause of the Kingdom of Christ. In it, every day, or at least every Lord's Day, you should have your baby's hand deposit baby's offering for the causes of the Lord.



"PEACEFULLY SLEEPING IN MOTHER'S ARMS."

CHAPTER II.

Training the Lamb in God's Flock

PEACEFULLY SLEEPING IN MOTHER'S ARMS.

WHAT a sweet little being, sleeping peacefully
and trustfully *In Mother's Arms!*

Sleep, my darling, sleep!
Shut thy little eyes!
Jesus in His arms will lock thee,
Little angels gently rock thee;
Sleep, my darling, sleep!

Sleep, my darling, sleep!
Shut thy little eyes!
Mother's dearest earthly treasure—
Sacred, best, most precious treasure;
Sleep, my darling, sleep!

Mother is all the world to it. Yes, mother is more—is God's living Word, God's vice-roy to it. God speaks through Mother. Mother stands to the children in God's stead. What shall Mother do in God's stead to bring up her little one in the nurture and admonition of the Lord?

THE MOTHER SENSE.

"The young child and his mother."—MATT. 2: 13.

"Welcome to the puny struggler, strong in his weakness."

"She has no sense of motherhood in her soul" is the condemnation of more than one magnificent matron. A mother yearns and welcomes and protects. As the bird stretches her wings over its brood, as the Lord Jesus would have gathered the sons and daughters of Jerusalem under His wing, as Jehovah kept Israel under the glance of His loving eye and within the protection of His stretched-out arm, so you, dear mother, find within you a fountain of tenderness, a mighty rolling wave of strength, a patient spring of eternal love, for the little one nestling on your bosom.

You feel, if your babe be thirsty and perishing, the anguish of Hagar, as she sat there and lifted up her voice and wept, when the water was spent, and she laid her child beneath one of the shrubs.

You feel, for your little one, the tenderness of Judah, when he stood up in Egypt and pled for Jacob and Benjamin, and said: "We have a father, an old man, and *a child of his old age, a little one*; and his brother is dead, and *he alone is left of his mother*, and his father loveth him!"

You feel, for the tiny pet, the pity of the Egyptian princess, when she had opened the ark in the bul-

In Mother's Arms.

rushes, and saw it was a child: "and behold, the babe wept. And she had compassion on him, and said, 'This is one of the Hebrews' children.' "

You feel, in this scion of your hope, the exultation, the wonder, the hidden aspiration, the secret pride of our first mother Eve, when she said, "I have gotten a man from the Lord!" and when for the first time, she saw in her firstborn son the image and ideal of Adam and herself, united in this young heir of all her life and hope.

This deep brooding mother-sense in your soul comes from God. He has planted it there for a purpose; and to it, responds a similar sense or feeling in your tiny babe. This clinging, yearning, loving sense in it, for you, is present already at birth, well developed in the little one's lips, tongue, and hands; ready to grow under your fostering love; into a complete attachment, heart and soul and body, *unto you*.

THE BLESSING OF BEING MOTHER.

Blessedness of Mother-Touch and Training.

"The crown wherewith his mother crowned him."—SONG OF SOLOMON 3:11.

"A joyful mother of children."—PSALM 113: 9.

"I will put the education of the people into the hands of the mothers. I will transplant it from the

school to the house," said Pestalozzi. In saying so, he was returning to the way of nature and of God. "Except the Lord build the house, they labor in vain that build it. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so He giveth His beloved sleep. Lo, children are a heritage of the Lord. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table" (Psalms 127, 128).

Children bring a blessing with them to any house. The angels come down with them—"Their angels do always behold the face of My Father Which is in Heaven." We cannot see them, but the little ones can, and the baby smiles in its sleep when it gazes at them.

Your true little ones, with their pure, simple, real love, so easily gained, and their bright joys, all pure gold,—are a Heavenly hand, guileless and gay, a beautiful bed of blossoms, tender and bright, fresh from the Kingdom of Light. Was it of yours, our Saviour was thinking, when He took little children up in His arms and blessed them, and said, "Of such is the Kingdom of Heaven"?



"MOTHERHOOD, O BLISSFUL CALLING!"

In Mother's Arms.

No wonder mother is happy in the midst of her blossoms and finds her joys in the smiles and loves and ways of her little ones. Who can find a faithful mother? for her price is far above rubies. The heart of her husband doth safely trust in her. Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom, and in her tongue is the law of kindness. Her children arise up, and call her blessed; her husband also, and he praiseth her.

Let no mother be too full of care—or engagements—to bring up her children, and to devote full time to her maternal vocation. It is much more important, mother, to have your children grow and trained up in the sunshine of your love, than to preside at social functions, or maintain family position among friends, or speak at the missionary society, or have your hall swept and dusted, or your parlors beautifully adorned. God's call to you is motherhood. It is your supreme vocation.

HELP NEEDED THROUGH MOTHER'S TOUCH.

"As one whom his mother comforteth, so will I comfort you."
—ISAIAH 66: 13.

Mother, your babe is absolutely dependent on your feelings, your thinking, and your will. You must

In Mother's Arms.

and will give it help. There is *much to do*,—and, perhaps, *still more not to do*.

There is much to do, for no living little creature in the world needs so much motherly help in food and care and training. A little chick will run and scratch in four or five days, and will be full grown and mature in a year. But your dear little babe will not eat or walk or talk or think, apart from you, for many months. It needs your help to creep and walk and speak, and to become fair and strong; and it also needs you to set its faith and will and feeling and habits, to foster the implanted Baptismal grace and lead its soul into its higher life. Without your help, little babe's spiritual life will not grow.

GOD'S RAY OF SUNSHINE—MOTHER.

What shall mother do? First of all, Mother does most *by being mother* to the young child; and the first question to ask is, "What shall mother be?" Sweet, patient, prayerful, firm, not given to deception, holding in check your own passions, putting down and mastering your own selfishness, and wrong desires, not thoughtless, planting the right feelings and hopes in your own soul. What you are in your soul closes like a picture, like a dream, like an atmosphere, like a constant influence about the soul of your little one.

MOTHER TRAINING BABY BY TRAINING
HERSELF.

Some one has said that the first step in the training of children is to train up the parents. Train yourself, Mother Dear, and train father, too, to be faithful, firm, patient and loving and constant.

A learned man has averred that the average mother knows less about the body and life of her little one, than she does about the moon, or a wild flower; and that the average father, who sees his child for an hour a day "in its white dress," and who has perhaps never slept in the same room with it in all his life, is a stranger to it.

Much that is done to help little baby is done in ignorance, and might be left undone; and much that is neglected, on behalf of the little one, ought be done. The first thing is to open your eyes, not merely to its pains, and its smiles and its cuteness, but also to understanding its nature, and the direction in which it should grow.

NOT TOO MUCH!

And in all that we shall say on this point, please remember, do not train baby to death. Too much help is almost worse than too little. Give baby a

In Mother's Arms.

chance to fight its own battles and to overcome its own temptations on its upward road, wherever, in its weakness, it has any chance to win.

MERE AMATEURS.

Perhaps you know nothing at all of baby. You have been rushed swiftly out of girlhood into child-training. But a few years ago, you yourself were at school, where your memory was crammed with words, and where your discipline did not fit you for thinking out the real problems of life. The intervening years were passed in practicing music, in fancy work, in novel-reading, and in party-going. You have not been given one idea respecting the proper way of dealing with the opening mind of childhood, or of bearing the grave responsibilities of motherhood.

And now an unfolding human character, budding in your arms, is pliant to your training touch. You are ignorant of that which you are undertaking to do—the bringing up of a child in the fear and love of God.

You know nothing of the little one's nerves and sensations, nor of its feelings and organic functions. You do not know where use ends and abuse begins.

BABY'S BODY.

Baby is a piece of machinery more intricate than an automobile, from the care of which you possibly might shrink. Its health, under God, is almost absolutely within your control. Your wisdom, your character, your prudence, your faithfulness and watchfulness mean life or death to little baby. The Lord does not wish to have you do more than you can, and He will give you wisdom day by day. But He does protest against your carelessness, and brings penalties in its wake.

BABY'S MIND.

Instead of regarding baby's mind as a precious bud, to be encouraged for its own sake, by giving it rain and sunshine to its own unfolding, the mother is tempted to make it an appendage of her own life. Baby's mind has no rights with many mothers. Its spontaneous training, going on in early years, and its restless and active observation are ignored or checked or smothered according to mother's convenience.

Instead of allowing baby to choose things and thoughts suited to its tiny eyes and struggling observation, mother insists in placing before it things that are, for the time being, incomprehensible, and repugnant.

Instead of bringing up baby as a real being, truly related to objects and processes of the household, the streets, the fields, to father and mother and the Lord, baby's mind is expected to exhibit infantile accomplishments and signs of early acuteness; and is overlooked and scolded and repressed on the very points in which mother's helping word of love is needed most.

BABY'S HEART.

Instead of training up baby's heart in the way it should go, so that in after years it will be true in love to God and man, and to the truth, and that it will not depart from the path of life, baby's heart is scarcely regarded at all, until some startling outward assertions of temper, or deception, or other depravity bring down upon it a storm of punishment.

Baby does not know what you know, Mother Dear. Its heart is born in sin; and the simple checking of outer deeds that shock you, does not go to the root of the matter. Always think of what is behind the deed, and try to train the inner feeling to better expression, rather than lay so much stress on the outward act that shocks you, or brings your household into trouble and confusion.

In Mother's Arms.

BABY'S FAITH.

Surround your little one with that living faith in God, which Pestalozzi has called "the most penetrating influence in the life of men, and the Alpha and Omega of all education." The upward look, the complete trust, the absence of suspicion, the clinging of the helpless little one to you and to the Lord above, let it be encouraged and fostered.

MOTHER'S CONTROL THROUGH TOUCH.

"And they brought unto Him infants that He would touch them."—LUKE 18:15.

There is only one way of reaching baby. It has one sense open at birth. This is the mother sense. It knows the touch of mother. Its feeling is developed in lips, tongue and hand. Touch in the mouth comes first; and its first tendency is to put all things to the mouth, until, after it is about six months old, the hand, more and more, becomes a special organ of touch.

Through the aid of this sense of touch, and the sense of the use of its muscles, your little one will, after a while, gain some ideas of space and time and by and by of distance. But at first its knowledge is shut up to its feeling towards you, and through that feeling, you must encourage, soothe and control your little one.

In Mother's Arms.

So your training begins long before baby can think, and your training instrument is your touch; and so the first training becomes a matter of your heart. Love is the best nurse,—warm, silent, faithful love.

So susceptible is this mother-sense, that Mrs. James Murray, an infants' nurse in Toronto, found it impossible to sleep when she had no infant in hearing distance; and that the child's movements preliminary to waking, awoke her, when no other movements of the child could do so,—the consequence being that she was ready for the infant by the time it reached the waking stage and began to cry. Thus in ever close and subtle touch are you and your helpless, but trustful and dependent little one.



"THE TOUCH OF A LOVING EYE."

"A LITTLE STRANGER."

CHAPTER III.

The Touch of a Loving Eye

What to See in Baby.

1. A Little Stranger

"I was a stranger, and ye took me in."—MATT. 25: 35.

BABY comes into the world without knowing itself. Poor little thing! It is a stranger to the whole world, and even to itself. It has much to learn, much by painful struggle and experience, and much in more pleasant ways. You can smooth its path greatly. As soon as it is here, it can feel pleasure and pain, but it has no ideas, no memory. It knows nothing, and sees little.

It will respond to your effort to influence it, with movements, though many of little baby's motions are spontaneous, as you know, and are not caused by anything it sees or hears, or by what is going on in the world without.

Watch its little hand—for the hand reflects the first stimulation of its tiny nervous system, and most

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easily and readily shows baby's own will. The hand becomes useful to baby more quickly than any other organ. See its arm movements, feet movements, eye movements, and bodily movements. They express and relieve the nerve power within. Later they show that baby is trying to get control of these members. How baby must struggle to see the ball, to *grasp* the ball, and *throw* the ball. Its effort seems aimless at first. But baby is discovering and training itself. You can step in to help it to build the right movements into strength, and stop the wrong ones.

A stranger indeed is baby to all things in the world, more so than any newcomer who first set foot in your town.

What to See in Baby.

2. Mother's Own Picture

"Behold my mother!"—MATT. 12: 49.

Children are what the mothers are.—LANDOR.

As your eye gazes fondly upon the fragile little mite in your arms, see in it the incarnation of your noblest self. It is your own image, with the wrinkles and creases and spots smoothed out. It is a new beginning of yourself. "In each little life as it comes into the home, the mother has the chance to re-create and re-live herself. All that she longed for and failed to secure for herself, she may now desire and claim for

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her child. The life pursuit begins over again with new energy and with the added sweetness and sacredness of an unselfish mother-love.

“Thus, each new birdling, as it comes into the nest makes it possible, in a beautiful sense, for the mother ‘to become as a little child.’ In her child she can live her own life over again, making everything lovely and noble as she sees now it might have been. Taught not only by her experience, but by the blessed intuitions of the mother heart, she will know how to avoid her dangers and to remove the stumbling-blocks that hindered her own progress, from the path of her little child. In this watch over her own, many a mother has gained the inward training and discipline that in earlier days she missed, and nothing is truer than that ‘a little child shall lead.’ ”*

Your child has your nature, and its father's, and its ways will easily flow into your virtues and vices. If you have given yourself to God, your child will more surely be His. If you prefer virtue to wealth, and the honor that comes from God to the honor that comes from men, your child by and by will more easily look on life in the same light. Then do this for yourself, do it for your child.

If you give no heedless commands, but require prompt obedience when you do command; if you never

*M. L. Dickenson.

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indulge a child in cruelty even to an insect; if you cultivate sympathy with your child in all its lawful joys and sorrows; if you never allow your child to whine and fret, or to bear grudges; if you act in the consciousness that the knowledge and fear of the Lord are the beginning of wisdom; if you never mortify the feeling of your child by upbraiding it with dullness; and never show it that you are inspired with self-conceit; if you never deceive, nor break a promise to a child; if you reprove not a child severely, in the presence of strangers;—in short, if you see your own very self in this little one, and the touch of your loving eye deals with it as tenderly and firmly as it would with your own nature, you will be cherishing the little Mother-Picture in your arms in a perfect training.

Mother's Picture! The grateful child will never forget it. Mother's picture will live in him when her earthly form has gone to the grave. During the first two or three years of life, she has given and taught all. Her motherly nature and feelings have drawn out and nourished the infant mind. She has formed and fixed the sphere of the child's personal, social, moral and religious life.

Its future may, perchance, appear dark to others; but to her fearless gaze it looms up, says Esaias Teg-

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ner, brilliant and beautiful as the walls of a fairy palace.

There is no tear which a mother's gentle hand can not wipe away, no wound that a mother's kiss can not heal, no anguish which the sweet murmuring of her soft, low voice can not soothe. In that man, says George Eliot, whose childhood has known these caresses, "there is always a fibre of memory that can be touched to gentle issues."

Do not lose the opportunity, dear mother, to impress the best and most heavenly lines of your picture on your little babe. Archbishop Whately tells of a mother who asked a clergyman when she should begin the education of her child, which she told him was then four years old. "Madam," was the reply, "you have lost three years already. From the very first smile that gleams over an infant's cheek, your opportunity begins."

What to See in Baby.

3. Father's Picture

"Without father, without mother, without descent."—HEB. 7:3.

His little children, climbing for a kiss,

Welcome their father's late return at night.—DRYDEN.

Yes, mother sees her own ideal in the little image, and the touch of her loving eye will, further, see in it the ideal picture of father.

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While mother's arms are the nearest training-school for the babe, father is not to stand afar off. He is to take an active part in its bringing up. He does not exist in the family as a majestic ornament, whom the children are to revere and fear; but his influence is to enter the soul of the little one really and sympathetically.

Father may be awkward with children, but he is not therefore to be banished from their presence, or to become a mere sign for terror. As a terrible court of final appeal, to whom petted and unruly children are to be handed over by weak and fond mothers for final punishment, he is a failure.

Father and mother both must take their share in training and punishment, each in their own natural way, and this can be done only when sympathy, confidence and trust are established, in baby's heart, in behalf of both.

Father must not be allowed to look upon himself as an outsider in the discipline of his own family. It is true that his part is to represent the outward position of the family, that most of his duties are public. But even his first duty as a citizen is to bring up his own children aright. A good state is impossible without the training of good families. Father can render no

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service so valuable to the state as the right bringing up of his family. The welfare of the family, says so abstract and unbelieving a philosopher as Herbert Spencer, underlies the welfare of the state.

Therefore father dare not hand over all responsibilities for the child to its mother. He is a public-spirited citizen, and must not forget that the good men of the future depend upon training the children of the present.

And father must remember that he has responsibility to God for the moulding of this little child, whose future life and welfare have been given to his controlling hand.

God Himself exists in the relation of Fatherhood to the Son, which proves that fatherhood is the highest possible relationship. God has chosen this relationship for the furtherance of His glory, and the bringing up of the generations that appear in His image on the earth.

Your child, dear father, is a child of God, made in the image and likeness of God. And God has blessed you as His own representative in a position of authority and support to your child. Your relation to your baby is a religious one. Your children are to

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honor you, not simply because you are older than they, but because you stand to them in God's place.

It is your duty to bring them up in the fear and love of the Lord, and you can not begin too early. "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." "Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise) that it may be well with thee and thou mayest live long on the earth." Eph. 6: 1-4.

Your own life and self are the most potent influence in the training of your sons and daughters. For "sweet childhood's sake," you need to be born again into the kingdom of God, into the realm of truth and holiness. Unless you are pure, your child, who is a part of you, and who every day works himself out more and more fully into a resemblance of you, will not be pure. Unless you are kind, and patient, manly, faithful, earnest, spiritual, your child who absorbs your look and motions and nature will not be so either.

There is not a fault which you possess, but what will gradually enter into the very bones and structure of your child. You cannot keep it out by mere commands. What you are, shines upon your children

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like the sun, and influences them constantly. The philosopher Kant has declared that "children brought up at home will first learn and then propagate the faults of their parents."

So then, dear father and mother, you train your child best by making father's picture of himself, that is *father's own self*, as perfect as possible, while the little one is still very small, and can only feel your influence, and before you come under the range of its intelligent observation.

It is the many small and unworthy acts in the presence of your little one, that stun, undermine and break down his beauteous nature, which in Holy Baptism is the true and restored image of God.

You fathers, who would blush before your children if you were detected in any great or public crime, often show not the slightest sense of shame in living a life of carelessness, of low ideas, of lack of faith, of neglect of duties to God and the Church, right before your children.

You take no interest in them. You do not consider what God has intended you to be to them, and never think of the impression that your picture is making upon them. God has set you up before them as His own monument to truth and righteousness, and

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you have allowed yourself to become covered with filthy dust, and overgrown with moss and fungi.

In training your little one, turn your best, your spiritual side to its face. Live a worthy life before it at home and abroad. Be to it a pillar of strength in whose goodness it can trust.

And do not keep it an arm's length from you. Get near to it, and make yourself a part of its life. Train it and yourself to those habits of close trust and personal love which will not come suddenly in later years.

Cultivate in yourself a bearing of frankness, candor, generosity, magnanimity, reverence for the Lord, firmness and courtesy to mother and her little ones.

Accustom yourself to deal with the problem of the delinquencies of children. Catch the children's point of view. Make allowance for their changefulness, restlessness, forgetfulness and weakness. Never correct a child until you know it deserves correction. Look into its side of the case fully before you determine what to do. Do not acquire the habit of reckless severity in word or punishment, nor of such leniency and laxity as will produce disregard for law in the family.

Support mother in her difficult attempt to uphold the right in her household. It is through you that the law must be established and upheld. But recognize

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your own fallibility, and set up the love, fear and trust of God as the real background of every dealing.

Value the direct and childlike qualities of your little ones. Around us older people the world has woven a web of false wisdom and conventionality and prejudice, and society has established many formalities. Remember that your little one is free from this web. His instincts and actions are spontaneous. He has not yet learned, unless he has caught it in imitation from you, his own importance, pride in his pedigree, vanity at the marvelousness of his beauty, or the hauteur of social position. Have a care, lest, while his eyes are resting upon you, you will be transmitting these elements of a low and worldly character through your own actions and expressions.

Your child's nature is simplicity itself. It is teachable and trustful. Preserve this quality. Our Saviour chose this simplicity in preference to the complication of the adult nature and said, "Of such is the kingdom of heaven"; and "Except ye become as little children, ye cannot enter therein." Preserve this simple trustfulness as your little one's most precious quality, and do not induct him into the artificial ways of older people.



"IN THE IMAGE OF GOD."

CHAPTER IV.

The Touch of a Loving Eye

What to See in Baby.

4. God's Picture

"In the image of God."—GEN. 1: 27.

THAT fine little form and face is a sweet new blossom of humanity,—father's and mother's life, with the bitterness and the labor strained out, and a new tint and fragrance grained in. But your darling is more than a mere earthly blossom. It is a flower "fresh fallen from God's own home." Your child has a life above nature.

"The rosebush had a baby
A tiny wee bud,
Its face is white as snow,—
And all day she rocked it to and fro,
To sleep and make it grow."

The rosebud will bloom and blush and fade, and then will fall to ashes. Not so your little child. God has created it in His own image. In the image of God created He it. It is of a quality with those who

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live in the Kingdom of Heaven, and in Heaven its angels do always behold the face of the Father which is in Heaven. Trailing clouds of glory from Heaven, it has come to you in a human garment of sin and weakness.

Your baby is a jewel from God's hand. It is God's gift to you and your husband. It belongs to the earth with its body, but it belongs to God and the Heavenly life with its baptized soul, its clinging faith, its rising hope, its deep and mighty trust, its growing power to think and love and will.

Yet, reflecting like a dew-drop the glory of God, it has come into this world, through your life, stained with the defilement of sin. It has inherited from you the sin of the race. It is born with a corrupt nature. Every babe needs redemption. That which is born of the flesh is flesh. And except ye be born again, ye cannot enter into the kingdom of Heaven.

In baptism your babe has been born again. It has been cleansed and made a new creature in Christ. Through Christ it has been taken up into God's heart, and accepted by Him in His covenant and made His own child.

The goal of its future training and education is that it should become more and more like God. The

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remnants of the old nature, which cling very stubbornly and subtly to it, are to be rooted out patiently every day. Its impulses are to be guided, its activities are to be pruned, its growth is to be directed, in accordance with the will of God.

You see its religious training is the most important, and this is in your hands. The people of this world seek to train their little ones as children of nature, to develop their bodily strength, increase their health; but we train little ones so as chiefly to bring out the image of God in, with and under the bodily nature, and as its immortal crown and consummation.

Surroundings of excessive earthly luxury and an over-rich physical opulence are not conducive to the finest and fullest unfolding of this little blossom of Paradise. It is well for parents, for their children's sake, to refuse the waters of Shiloh that go softly, before the child shall have knowledge to say "My father and my mother." It is well to put away the riches of Damascus and to hide out of sight the spoil of Samaria, that the little king may be brought up in the simple and higher life.

The new life of the child, given to it through the redemption of Christ, in the washing of regeneration, is to grow into a true fear, love and trust of God, per-

fect obedience to God's will, communion with God in prayer and true love toward all its fellow-men. The training touch of your eye, mind, heart and hand, is to accomplish this. "Train up a child in the way he should go: and when he is old, he will not depart from it."—Prov. 22:6.

The training of Moses in his babyhood and early childhood was of more account to him than his subsequent learning in all the wisdom of the Egyptians.

When Hannah had weaned little Samuel she took him up into the house of the Lord in Shiloh; and the child was young, but then and there she lent him to the Lord and said, "As long as he liveth he shall be lent to the Lord," and he worshiped the Lord there and ministered unto the Lord before Eli throughout his childhood.

Timothy was influenced and trained by the unfeigned faith that dwelt first in his grandmother Lois and in his mother Eunice, so that it came to be a second nature that he from a child knew the Holy Scriptures which were able to make him wise unto salvation through faith which is in Christ Jesus, and that it was easy for the Apostle to stir up the gift of God which was in him.

It is therefore of the first importance that your babe's training be in your own hands, and that your

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personal influence, as true Christians, be upon it. What a childsnurse can spoil and corrupt in the first two years of a child's life, can often never be restored in after days, and it is an exceedingly sad thing that little children are committed solely to the care of unspiritual, unprincipled and unreliable young girls.

It is a mistake to suppose that spiritual training begins only with the dawn of speech. It begins with the touch of love at the first breath of life. Love is the best educator. In the training of children as in the hatching of the brood by the mother hen, two things are essential, silence and warmth. It is a true, real, holy love, which is given to mother in the love of Christ, that fits her to bring up her children in the image of God.

It is not through the wise men of earth, but through little babes that God has revealed wisdom, and it is out of the mouth of babes and sucklings that He has ordained praise. They are often nearer to Heaven than older people, and we can rejoice that the Son of God Himself became a little child, and brought the image of God to earth in its most perfect form. "Unto us a child is born, unto us a son is given: the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

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5. A Lamb of the Flock

Seeing I am Jesus' lamb,
Ever glad at heart I am,
O'er my Shepherd kind and good,
Who provides me daily food,
And His lamb by name doth call,
For He knows and loves us all.

What lively, lovely little objects we see in our new-born household pets. A tiny kitten, a dear little dog only a few days old, a baby bird just learning to spread its wings, and sweetest of all, a gentle snow-white little lamb following faithfully in the footsteps of its mother.

Every baptized baby is dear to the Saviour as the apple of His eye. He desires that it be most carefully cared for and handled. He Himself says, I will gather the lambs in my arms and carry them in my bosom,

"He shall gather the lambs with his arm and carry them in his bosom."—ISAIAH 40: 11.

He plants Himself as the Door, to protect the helpless little lambs against the ravening fierceness of the black Wolf. He brings it to the green pastures and lets it lie down beside the still waters. He charges His ministers and all in authority, most earnestly, with seeing that the lambs of the flock are



"A TINY MITE OF FLESH AND BLOOD."

properly brought up. Twice in succession does He tell the apostle Peter, "Feed my lambs."

So your baby, dear parents, is not exclusively yours: it belongs to the Good Shepherd. So it is not solely a member of your household; it is, furthermore, a lamb of Christ's flock. So your own will and judgment are not the only ones to rule over the movements of the little lamb; but Christ's will is to be supreme, and you yourselves, for your child's sake, are to submit to that will.

He gives His life for His flock. He calls them by name and leads them out. They hear His voice and they follow Him, for they know His voice. A stranger will they not follow, but will flee from him, for they know not the voice of strangers. Bring up your little one as a Lamb of the Flock.

Jesus, tender Shepherd, hear me,
Bless Thy little lamb tonight;
Through the darkness be Thou near me;
Keep me safe till morning light.

6. A Tiny Mite of Flesh and Blood

"Sons of God, born, not of blood, nor of the will of the flesh."
—JOHN 1: 12, 13.

Baby is not at all like a rosebud. It is very much alive. When not sleeping it seems to be all motion. If it had wings, it would doubtless spread them and fly.

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Every one of its tiny organs needs to grow through exercise, needs to be brought gradually under the power of its own will, and needs to be made a reliable instrument of its own activities. To grow,—both in inner wisdom and in outer stature,—to grow in mastery of itself and of the laws of nature,—to grow so that it may be able to use its own body and mind,—this is the secret of baby's restlessness and movings and struggles.



Do you think that one of the first acts in baby's life is to learn to talk and walk? *Oh, No!* It has learned a hundred things before that time. It must learn to open and close its eyes regularly, it must learn to grasp objects with its tiny fingers. It must gain ideas of size and distance. The sense of grasp and touch, which lies all in its mouth at birth, must be extended to toes and fingers.

Dear little bare feet,
Dimpled and white,
In your long night-gown
Wrapped for the night,
Come, let me count
All your queer little toes,
Pink as the heart of
A shell or a rose.

One is a lady,
That sits in the sun;
Two is a baby,
And three is a nun;
Four is a lily
With innocent breast;
And five is a birdie
Asleep on her nest.

It must learn to breathe properly. It must improve the sense of taste, must be able to command its muscles and to interpret the impressions that come into it from eye and ear and hand. A great part of its education is given before ever it is able to say a word, or to take a single step.

Let us look into this a little more closely. When baby first sees the light, its very earliest movements are reflex and instinctive and impulsive. They have no purpose. They are without idea behind them, and carry no will-power in them, but are the result of nervous impulse. The movements are purposeless, blind, uncontrollable, instinctive. Neither will nor intellect act.

During the first four or six weeks, its life and acts are physiological. It is an automaton trying the new machinery of motion with which it finds itself connected. You cannot suggest anything to it. Its consciousness seems vacant, except as to sensations of pleasure and pain. It has no ideas or distinct memory images, and its movements are either purely reflex or are the result of random impulses.

Yet even at this very early age of a few weeks, some children seem susceptible to suggestion. Prof. Baldwin, of Princeton, found that the suggestion to go to sleep began to tell on his infant daughter before

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the end of the first month. At this age her nurse could put her to sleep by laying her face down and patting gently upon the end of her spine. This position itself soon became to the child not only suggestive of sleep, but sometimes necessary to sleep, even when she was laid across the nurse's lap in what seemed to be an uncomfortable position.



Soon the movements of the young infant grow more regular, as in winking, yawning and stretching. Then come expressive movements, as smiling, frowning, pouting and retreating.

For the first act of will is shown in the child's imitative movements. A dim idea from without begins to take hold of the little one. It is the idea that the child imitates when he imitates at all; and as soon as he does so, his will is present and he begins to attempt to control his muscles. In this earliest activity of his own, in imitating others, our first opportunity of training occurs.

The second avenue of training is through the process of suggestion. This is an exceedingly wide field. The coming of the sunlight suggests to the child the opening of its eyes. The approach of mother's step suggests to the child the beginning of a cry. The smile on father's face suggests to the child a simple movement of its own facial muscles.

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Inner sensations and ideas suggest outer actions; and the moment the child catches the suggestion, an inner impulse rises up in the mind of the child, and the result shows directly in the little one's movements. It is this fact that makes a little babe often respond to a manipulator as readily as a toy doll whose arms and eyes are worked by machinery. All conventionalities and proprieties of adult life are swept away. The responsiveness of very little ones to the law of suggestion is wonderful. They are "pleased with a rattle" and "tickled with a straw." Hence the process of suggestion becomes the chief training avenue.

The directing of the little mind by suggestion, the fixing of the attention or will, lies at the basis of all conduct. The child's motive, the intent, the impulse, the emotion gives shape to the entire life. And here and now it is important for the child to be taught firmly that it is not the creature of its own feelings, and that mother is not the servant of its own will. The earlier it learns that mother is the guide and authority, the better. Children differ, but judgment, kindness and firmness must be used, and from the start. Whenever the little one is not suffering, it must live in obedient habit to mother.

We already have said that there is one sense, that of touch, well developed at birth. By the end of the

first six months, the sense of touch has spread over the entire body and the ability to locate any point in the body rapidly increases.

At first all things were put to the mouth, because that was the chief organ of touch, but as the hand becomes more and more proficient, as the special organ of touch, the tendency to put things to the mouth, except for the purpose of tasting them, declines. It is by the child's sense of feeling through touch, together with the sense of sight and the muscular sense, that the little one acquires any ideas of space and time, and to some extent of distance.

By the end of the first year it probably has grown more thoughtful, independent and deliberate in its movements. The growth of its mind depends somewhat upon the development of its nervous system. A slow development is not unfavorable to the child. It may be all the better for its future.

When a child is from six to ten months old, it probably will begin to investigate. This is done in a crude way. There is no planning, no foresight, and for the first ten or twelve months of its life all its mental activities seem to end in the present moment.

The well known "mischievousness" of little children is a good sign, and should not be condemned.



"YOUR CHILD IS FULL OF FAITH AND TRUST."

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It shows that the mental life is growing, and is seeking new ideas. About the second year, and after, a child becomes very inquisitive and wants to see every new thing brought into the home, and know all about it.

Your child is full of faith and trust. It has no power of discrimination and judgment. It is ruled by impulses. It exercises no effort in choosing between right and wrong. Its conscience is vague. It does not think of good and bad in the abstract as you do. "For the young child, good is what is permitted, evil what is forbidden." Your command stands to it in place of God.

A well known writer, basing his remarks on James Sully's "Studies of Childhood," says, "Every infant, to begin with, is an almost complete egoist. His greed is boundless; he is subject to unregulated anger and he resists all the restraints that are essential to social existence. On the other hand, germs of positive good, such as sympathy, kindness, generosity, affection, spring up very early and in advance of instruction and moral reflection."

This is judging the infant from the standpoint of the adult. When we remember that the child *does not know* and cannot know anything outside of him-

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self as yet, but is only a potential piece of machinery, responding to reflexes and impulses; and that it is born in corruption and out of right relation to God and man, but is capable through God's grace, of accepting divine and human suggestion, we gain a new and more sympathetic idea of the weak little being, whose future is developing so rapidly, as it lies "In Mother's Arms."

It is through the senses of the little one that we reach the thoughts and feelings, and lift them to their higher and purer uses.

We do this, as already intimated, by Suggestion. Suggestion can be used to divert the attention of children from undesirable objects, and also to turn them to objects that are desirable. It is a natural resource of mothers in trying to divert the child from its tears, or its stubbornness, by pointing out new objects that will attract its attention and change its emotions.

Even a nervous child can be governed in large part by diverting attention. Do not grow impatient and direct the attention of the child to its own unruliness, and your helplessness, but train him out of it. Try to *form* the little one's ways aright at the start, and then painful *reform* will be unnecessary. Let your training be constructive rather than restrictive.



"YOUR LITTLE ONE'S HOME IS NEAREST YOUR HEART."

CHAPTER V.

The Touch of a Pure Heart

"Blessed are the pure in heart."—MATT. 5:8.

“**W**HEN do you suppose the education of a child begins?” inquired John Ruskin. “At six months it can answer smile with smile, and impatience with impatience. It can observe, enjoy, suffer acutely, and in a [small] measure, intelligently. Do you suppose it makes no difference to it that the order of the house is perfect and quiet, the faces of its father and mother full of peace, their soft voices familiar to its ear, and even those of strangers, loving, or that it is tossed from arm to arm, among hard, reckless, or vain-minded persons, in the gloom of a vicious household, or the confusion of a gay one?”

“The moral disposition is, I doubt not, greatly determined in those first speechless years. I believe especially that quiet, and the withdrawal of objects likely to distract by amusing the child, so as to let it fix its attention undisturbed on every visible least thing in

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its domain, is essential to the formation of some of the best powers of thought. Pictures are, I believe of no use whatever by themselves. See that its first realities are Heavenly."

This author presents us with a beautiful picture of the peace and purity of heart found in the home of his father and mother. That home revealed to him in his childhood, as the best and truest beginning of all blessings, the perfect meaning of peace, in thought, act, and word. "I had never heard my father's or mother's voice once raised in any question with each other; nor seen an angry, or even slightly hurt or offended glance, in the eyes of either. I had never heard a servant scolded, nor even suddenly, passionately, or in any severe manner blamed. I had never seen a moment's trouble or disorder in any household matter; nor anything whatever done in a hurry.

"Next to this quite priceless gift of Peace, I had received the perfect understanding of the natures of Obedience and Faith. I obeyed word, or lifted finger of father or mother, simply as a ship her helm; not only without idea of resistance, but receiving the direction as a part of my life and force, a helpful law of gravity in leaping. . . ."

We have been discussing Mother's Touch, and have seen how mother, from the first instant of little

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baby's life, can begin her training through the sense of mother-touch toward the little infant. Even before the touch of a loving eye becomes effective, there is the touch of mother's clean, firm, gentle, loving hand. Back of the hand is the heart, and it is of the touch of a pure heart that we wish to say a word.

Mother's heart, in training is more important than mother's word. What mother is, is far more powerful as a formative agent in the little soul than anything mother does. Therefore the mother whose heart is pure and who aims to be everything that she would desire her child to be, trains better than she who simply labors with the child to make him what he ought be.

The indispensable thing for the mother life is the heart and will in harmony and obedience and in a life-drawing contact with the will of God. "All else succeeds if this source of strength does not fail. All else fails if this spring is dry. She who recognizes her privilege and feels the freshness of her ministry, need envy no richer woman her treasure.

"Teaching our little ones how to live and how to grow is a vocation to fill a life. It is essential that we live out all that is noble and beautiful ourselves; it is equally important that the mother shall not have

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lost her capacity for growth. To teach her birdlings to fly, her own wings must not be clipped or dragged in the dust. For a mother to lose the use of her wings and to have her vision of God obscured by a cloud, is the saddest thing possible, and there is no woman but will resist it, who fully realizes that upon her own faith and aspiration, upon her own quality of heart and spiritual vitality depends the higher life of her child.

"Ill-temper, hardness, impatience, insincerity, and all the black-winged brood of evil thoughts, habits and feelings must have no place in the home nest, if we would keep the birdling free from taint. The home atmosphere created by the pure heart of mother's presence will impart character to the tastes, self-control to the disposition, delight to the soul of the growing child, and in later years its strongest incentive and desire in righteousness will be the desire to be 'like mother.' "

Dear mother, is your heart pure? Is it full of the love of God when it expands outward to the instinctive touch of your little one? Does it inspire with Heavenly qualities?

Is your love a Love in patience—Love passive, Love waiting to begin; not in a hurry; calm, ready to

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do its work when the summons comes, but meanwhile wearing the ornament of a meek and quiet spirit? Love suffers long; beareth all things; believeth all things; hopeth all things; for love understands and therefore waits.

Dear mother, is your love kind? If patience is Love passive, Kindness is Love active. "Have you ever noticed how much of Christ's life was spent in doing kind things—in *merely* doing kind things? He spent a great proportion of His time in making people happy." God has put in your power the happiness of your little ones, and that is largely to be secured by your being kind to them.

The greatest thing, says some one, a man can do for his Heavenly Father is to be kind to some of His other children. I wonder why it is that we are not all kinder than we are. How easily it is done! How instantaneously it acts! How abundantly it pays itself back! Love never faileth.

Another quality through which the pure heart of a mother touches its child is generosity. There are others in the world with whom we think ourselves to be in competition. The attitude of your little one's soul toward others will probably depend on the unconscious training of your own nature. Envy not

those who are doing the same thing as you and are doing it better. Love envieth not.

The pure hearted mother, for her babe's sake, also puts pride away from even the hem of her garments. She breathes humility. After she has been kind and done a beautiful deed, she goes back into the shadows and says nothing about it. She "puts a seal upon her lips and forgets what she has done." Love vaunteth not itself, is not puffed up.

A pure heart, dear mother, is not easily provoked. We are inclined to look upon bad temper in the family as a necessary infirmity. So many things occur to try us that it seems impossible not to get out of humor. But God's Word tells us that love is not easily provoked. The peculiarity of ill-temper is that it is the vice of otherwise virtuous parents. It is, sometimes, the one blot on their character. To be easily ruffled, to be quick-tempered, to be touchy in disposition, is to subtly infect your child with one of the saddest and unhappiest qualities for his future life, and is sure to bring great blame and curse upon ourselves. "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

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If mother is pure in heart, she will not be *suspicious*, and will not impute evil motives to her children. "Love thinketh no evil." Her children will grow up frank and strong, because they are under the influence of parents who believe in them. The guileless mother is a blessing in any home, and the mother who always suspects the worst, and looks on the dark side of life, is a very depressing, if not a hardening, presence to the children.

Not that failings and faults and evil and sins should be over-looked, or passed by, as though they did not exist. Sincerity and a clear and firm dealing with what is evil should go hand in hand with guilelessness. "Love rejoiceth not in iniquity, but rejoiceth in the truth."

The pure heart will express itself in perfect ways. Courtesy is consideration and love in little things. Love cannot behave itself unseemly. The gentle soul, will find noble ways to express itself.

A pure heart and a spiritual nature possess the insight to see, and the power to administer reproof. A mixed and selfish heart and a mere worldly nature have no power—but brute force—behind them in reproof, and are not listened to—except through abject fear.

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You have surely seen even the infant 'harden his neck' (Prov. 29: 1) when he is "often reproofed." But the heart that rings true to God will speak and act so fitly that the deeds will seem "like apples of gold in pictures of silver." He will be "a wise reproof upon an obedient ear" (Prov. 25: 12).

Early reproof, check, and guidance, are as necessary for a young child as they are for a young colt. Reproof and admonition are one of the primal duties of parents. "Reprove, rebuke, exhort, with all long-suffering" (II Tim. 4: 2). But the salutary effect depends upon the recognition, often unconscious by the little child, that the discipline has come from a pure source and was deserved. Early are the seeds of a proper authority sown in the heart. "Ye that are *spiritual*, reprove him" (Gal. 6: 1).

A pure heart comes from a life hid with Christ in God. When God's Word dwells richly in us, and we long for Him as the harts pant for the water-brooks; and our soul seeks for His face in trustful and appealing prayer, our disposition becomes godly and refined, and our habits of thought and feeling are purified. God is reflected in and through our heart, and the little child grows in grace through its contact with us.

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Dear mother, your little one lies nearest to your heart. Its home is there. If your heart be pure, it will absorb that purity. More and more will your babe become a keen observer of yourself and will perceive in you and other grown people in the family the very faults which you will be obliged to overcome. Get rid of these faults early. Purity and love at the fountain-head; tenderness and delicacy of feeling in mothers, will shed out their influence in the family, as the sun sheds out his daily influence upon the fields, and the good crops of character will grow, though you know not how or whence they may have sprung.



"A CLEAN HAND AND A PURE HEART."

CHAPTER VI.

The Touch of a Clean Hand

"He that hath clean hands and a pure heart."—PSALM 24: 4.

IT is mother's heart in mother's touch, and mother's touch in mother's hand that brings up the child. Rules will not teach her how. Experience is the only teacher. No two children can be handled alike; and with thoughtfulness, celerity and love, mother's hand must be busy from morn till night.

The very first part of training through mother's touch begins with the baby's bodily care. This is necessary from the moment of birth. And since there is so much to be done to satisfy the needs of the little body, that it may grow, and so much uncertainty in all its growth, the believing prayer of the heart for the welfare of the babe will accompany the activity of the mother's hand.

The most important act of the child is that of nourishment, and already here the training of moth-

er's touch begins. That it receive its food regularly, that it receive sufficient but not too much, that the food be given, so far as possible, in accordance with law and order; that the wisdom of the mother, and not the petulance of the child, be the prevailing criterion of time and quantity, is the first visible act of training.

Necessary self-denial of mother at proper times, and similar necessary self-denial of the child, has much to do with preventing the growth of that pampered and continuously dissatisfied temperament which renders its possessor unhappy ever afterwards.

Next to food, the little child needs fresh air, and must be taught to properly breathe. Here rule and order are also a useful element in later training. And there is only one correct way of gaining fresh air and that is through the nostrils. First, get the child in correct position—the chest up, the head up, and chin back as far as possible. Close the mouth and inhale a deep breath through the nostrils. The importance of this cannot be emphasized too greatly. A baby will imitate if he is given a flower to smell directly after you have smelled it; and if his mouth is closed, he is learning to inhale correctly. Sometimes it is necessary to hold something over a child's mouth before he will understand how to do it.

Then, there is the everlasting motion of the child. These motions are an end in themselves, and are not to be checked or impeded or confined to acts of apparent usefulness. The restlessness, the mischievousness, and even the hearty crying of the child are necessary to the strong development of its organs and should not be met with impatience on the part of mother or the family.

Mother will soon learn to distinguish between cries for exercise, cries of pain, and cries that are those of irritation and petulance; and the first few months will be sufficient to decide whether the whims and emotions and humors of the child shall be the master of itself, and of mother, and of the family, or whether the child shall learn, long before it can speak and think, that there is a benevolent will in mother's heart which is its master, and which, while permitting utmost liberty, will not allow wilfulness and destructive emotion.

Equally with motion, a prime requisite of little children is abundance of sleep and rest, and here also the formation of habit, that is good, regular, and adequate, is of the utmost importance. Many children need to be comforted and soothed, but the line must be drawn, else the mother will become a slave to the child's will and be obliged to carry it back and forth,

or to rock it continuously, often in a vain attempt to still its piercing shrieks and put it peacefully to sleep.

A very large number of habits cluster about the clothing of the child. If mother tries to bring the little one up as a family ornament, in which dress is a chief feature, not only will the health of the child be likely to suffer, but its pride and vanity will be cultivated. Praise for mere pretty appearance is not wholesome. Habits of regularity with regard to the wearing of clothing, to dressing and undressing, to proper care but not undue care of clothing should be begun very early. Nevertheless, it should always be remembered that the clothes are for the sake of the child, and that its development and its growth, its stature and its spirit are the chief consideration.

Personal cleanliness is another constant occasion for the activity of mother's hand. Here too, many habits for the cultivation of self-respect, and for that inbred sense of carefulness and purity will form an essential part of the training of the young child.

In the meantime, there will be begun all that large number of habits which are intended to insure the preservation of the little one from bodily danger. In all these things, while the babe is young, the mother herself must act in identity with the little one, and as its representative.

Out of these various bodily activities there will be growing a method of dealing with the little child, and a method through which the little one is gradually learning to deal with its parents. The will of the parents stands to the little one as the will of God, and parents should never forget that they are representing to their children, not their own personal will, but the whole order of God's creation, the whole love of God's care and redemption, and the whole aim of God for our sanctification.

The very first of the habits, which is constantly to be cultivated in a right but delicate spirit, long before the child knows how to speak, is that of obedience. Then comes the habit of truthfulness, which, so long as the little one is a baby and cannot speak, is a thing of act, and an avoidance of deceptiveness on the parent, as much as anything else. Then come the habits of reliability, reverence and purity, moderation, modesty, patience, consideration of others, service and usefulness, good order, all of which have their roots within the limits of babyhood, and which, if planted early enough, will prevent a great deal of trouble later on.

The habit of piety can also be begun to be cultivated. Our Saviour says, "Of such is the kingdom of heaven." If the acts of parents and family are of such a character that reverence, worship, and devout-

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ness, impress themselves upon the little one, it will grow into piety from early babyhood.

Thus, with an active hand, and in clean, bright and proper deed, can the little one be brought through habits of cleanliness and order to a character that is sweet and sound and strong. Do not think it a little thing, thus to be able to train your child through many repeated single acts into a noble life. "He that is faithful in little," says the Saviour, "is faithful also in much."

CHAPTER VII.

The Touch of a Firm, Good and Just Will

"I delight to do thy will, O my God."—PSALM 40: 8.

IT is said not to be a unique thing to hear an old nurse declare that babes know within the first three days who is going to rule in that house, the baby or the others. Whether this be true or not, the will of a tiny babe often seems to be very obstinate.

But we must look behind the scenes into the cause of the obstinacy, rather than merely at the act itself. The child in its limited situation, and full of impulses and feelings which we do not understand, with ideas very inchoate, cannot be expected to be reasonable. At first it will not even possess that control of hands or feet which enable it to execute the choices of its will, and these choices are very primitive indeed. Baby's obstinacy of will is no more to be compared with the obstinacy of an evil minded adult than is the dropping of water upon you from a roof to be com-

pared with the attempt of a man to drown you in a lake.

The old idea of breaking the will of the child is wrong, and is an injustice to it. Yet it is equally wrong to allow baby's will to persist in its own preferences to such an extent that it becomes supreme, and is not at once taught the habit of obedience. Though the will does not require to be broken, it does require to be controlled and trained.

When a difficult piece of mechanism in a locomotive becomes obstinate and refuses to work, instead of breaking the thing to pieces in a heat of passion, the engineer will quietly and patiently separate all the joints of the machinery, will carefully examine each part, will replace a defective section, and will thoroughly cleanse and oil the whole; and when the time comes to start a second time, the machinery no longer is obstinate, but completely under his control.

This analogy will serve to show how we should deal with the will of the babe. If we roughly break down its will, we are almost certain to produce a weak, forceless, purposeless, inactive child. For we must remember that the child's will is in control of the outlets for muscular energy, and if the will itself is cramped or dwarfed or destroyed, the chief instrument

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by which the child can control his own activities has been injured.

After careful examination, we may discover the cause of the child's obstinacy. And, at least, by diverting our application of control to another point and filling the mind of the child with new ideas, we can get the will into harmonious operation in obedience with our command, and without depriving the child of its own free expression of movement.

Little children, and larger ones, should be governed as largely as possible from within, but the infant must generally be controlled by positive and external though not noisy methods. The touch or word of command should be given firmly and quietly, and if the parent is sure it is right, no amount of remonstrance on the part of the infant, which generally takes the form of screaming and crying should avail. Conflicts should be avoided; but when they do come, as sooner or later they probably will, a light punishment, and leaving the infant to its own resources, will quickly train it into the instinctive acknowledgment that father and mother are master and that it is its duty to obey.

Just as soon as the little one can understand a gesture or a word, there should be a continuous effort to impress the laws of right and wrong upon its mind and

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heart, so that very early it can be made a law unto itself.

In teaching an infant to obey, we should be careful that the little one is sure of our love and confidence, and that it trusts us. Its obedience should not spring from fear, but from a proper respect of authority, with the approval of its own nobler impulses, and later on from a knowledge of what is right and wrong. The parent should set it down as a fundamental law, that while external control in critical moments must be decisive, yet no amount of external control can produce a strong and noble character. If the rod be spared, the child will be spoiled. Yet the efficacy of the rod depends upon the sparingness of its use. The rod is to serve as a reinforcement of the child's own inner sense, when the weakness of the sinful child render it unequal to right conduct.



As we shall see in a later grade, *the inner life* must be built up; and when the mind develops, the seat of government should be transferred from the parent to the child. Otherwise the child will never learn to govern itself wisely, or to make its own decisions; and will go forth into the world a prey to its own appetite, and a victim to the will of others round about it.

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Your child lives and moves in your presence. The atmosphere of your presence, if deceitful, if hard and unsympathetic, if coarse, if passionate, and irritable, will affect him long before he can speak, and your control of the child's will, will not be healthy.

How many mothers, and teachers, too, for that matter, make the great mistake of trying to train their children according to the changeful feelings brought about by their own nerves. Some days they will scold at anything and for no cause. On other days they will be exceedingly indulgent and neglect all words of reproof. There is no law of constancy in their method of dealing with the child, which the child can at all grasp.

The child's only way of discovering what is right and wrong is through a patient and constant repetition of the same command by the parent, but if the parent governs according to changeful feelings, the child is in a helpless situation.

Says Charles Wagner: "May I be permitted to speak of the evil turn our nerves play us in our education? It is a very delicate subject I know, for in our day nerves are a universal evil. I shall have courage, however, and declare that certitude and dignity have their outward expression in serenity and modera-

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tion. As soon as nerves become involved, the calmness vanishes, and of moderation there is no longer a question; the best of men then show their wrong side and make themselves ridiculous, that is to say, they lose a part of the very thing that makes them worthy of respect, and to respect them, nevertheless, would demand an amount of philosophy and charity unknown to childhood."

With much patience must your will battle against bad inherited impulses: for your child has a tendency toward all your own faults; and you must hold fast to the faith that the grace of God in Christ will overcome every harm which the child has been obliged to inherit.

Do not chain the child in by the continuous circle of your own authority. Give its will as much liberty as possible. Where obedience is necessary, the child should be trained to prompt and absolute submission; but where, by touch and voice and suggestion, the child can be diverted from its position of obstinacy in an indirect way, much will be gained if you bring it to safe ground harmoniously, rather than as a result of conflict.

"Many parents," says Riddell, "make the fatal mistake of governing children too much. By the continual

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exercise of authority over them, they prevent the development of individuality and the sense of freedom and personal responsibility, all of which are essential to their welfare. They assume that when the child has been taught to obey *them* perfectly, they have made a success of family government. Not so. If obedience is the result of an undeveloped individuality, a crushed will, or a suppressed conscience, their assumed success is a tremendous failure."

Many of the small child's ills come from external discomfort and pain. We should take care not to compel it to wear ill-fitting garments or shoes, or sit in uncomfortable chairs, to handle objects with a surface that causes a disagreeable feeling when touched, to wear unclean clothes, to have unclean hands, face or body. The child will generally submit to training on these points, and the training will lead up to valuable habits of mind and character no less than of body.



SURE OF OUR LOVE AND CONFIDENCE.

CHAPTER VIII.

The Continued Touch and Twining of Habits

"My heart is *fixed*, O God."—PSALM 57: 7.

"No more tossed to and fro."—EPh. 4: 14.

THE twining of habits into a substantial and proper network of character should be begun early. Single acts, often repeated, leave on the nervous system of the babe an automatic tendency and desire to repeat them again. The older a child grows the more complicated and firm-set the tendency becomes. If the single acts and the tendency are good, the resultant character is good. If evil, the resultant character is evil.

In character building, begun by the parent in the child's infancy, three things should be remembered. First of all, it is a sure thing that character will be forming in the child, whether we direct that formation or not. No child grows up without a character, though he may grow up without parental training. If

the training is left to chance and companions and circumstance, it will be defective in some points, and may be corrupt in many points.

The second fact is that no character is formed by a single act, and that no training can be completed in a single hour. The proverb tells us, "As the twig is bent, the tree is inclined;" but it takes many repeated and continuous bendings of the human nervous system to bring about in it a stable and permanent result. Spasmodic resolves on the part of parents, and new sets of rules whose point gradually wears down to nothing in the daily friction of wills, will result in very weak and inconstant training.

The third fact is that training needs to cover the complete round of character, and not only conspicuous spots. You cannot train a child into several virtues only, and neglect the rest of his character. *For where you fail to train*, the process goes on without you; and the general set received in many points will probably overbalance the few points on which you have insisted.

In explaining and illustrating the training of infants, we can do no better than quote the words of a recent writer, E. H. Abbott,* as follows:—

*The Training of Parents, Houghton, Mifflin & Co.

"The process of training children is the process of forming habits.

"The earliest habits are physical. The whole duty of man during the first few weeks of his existence consists in feeding and sleeping regularly; and most of the rights of man during that period consist in being let alone. Listen to the eminent French psychologist, Th. Ribot: 'The new-born infant is a spinal being, with an unformed, diffuent brain, composed largely of water. Reflex life itself is not complete in him, and the cortico-motor system only hinted at; the sensory centers are undifferentiated, the associational systems remain isolated for a long time after birth.' Does it not make you shudder to think of dandling such a creature as that on a hard-gaited knee? Does not that 'unformed, diffuent brain, composed largely of water,' plead to be let alone? Yet the impulse of most parents when they encounter their new possession is to do something to it,—to take it up, to carry it about, and, as soon as its eyes are really open, to try and show it things, to evoke from it some kind of human expression. It seems as if we were all beset by a doubt that our offspring is really a creature of our own kind, and that we were bound to make it establish, by some proof, its right to a place at the top of creation.

"Now, the instincts of the infant are all in other

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directions. Yielding to these, the mite seems to be utterly indifferent to the honors of its station in animal life, and even to the attention it receives. It wants to cry occasionally, to feed periodically, and to sleep a great deal. And, in spite of our experience, we are wrong, and the diminutive thing, with a cortico-motor system only hinted at, with sensory centers undifferentiated, and with the extraordinary disadvantage of having completely isolated associational centers, is right. The first habits, therefore, which the parents have to form in the training of their child are their own; and the most important of these is the habit of non-interference, which is another name for the habit of self-restraint. Fortunately, we parents can at the outset devote our attention chiefly to this for several months. If we wish to avoid, in later years, the necessity for resorting to government by spasm, and to establish government by habit, we do not have to begin by experimenting on a helpless child; we can begin, fortunately, by experimenting on ourselves.

“It is during this period that we have the best chance of learning the difference between governing children and interfering with them; for though that midget will not thrive under interference, he will thrive under government. He does not need to be told what to do, but he does depend on us to teach him when to do it.

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While, therefore, we are forming in ourselves the habit of non-interference, we are also forming in him the habit of regularity. If we begin that way, we save both him and ourselves a great deal of trouble.

"One mother, for instance, when she hears her baby cry, runs to him, picks him up, dances him up and down, offers him food, dangles a bell in front of him, talks to him, takes him to the window, tries every imaginable device to quiet him. 'It is wicked, I think,' says she, 'to try to stifle my maternal instincts. The poor little dear! how could I be so cruel as not to respond to his cry for me?'

"She is assuming several things. She assumes, first, that the baby is crying for her, whereas he is probably crying because he needs the exercise. That is the only way he can expand his-lungs. When he cries because of pain, or anger, or nervous irritability, the cry will be unmistakable; and the response ought to be, not a wild series of spasms, but an intelligent treatment of the cause.

"She assumes, in the second place, that the impulse to rid herself of the annoyance of hearing the cry is a maternal instinct. If that were so, a lot of gruff old bachelors on railway trains are frequently moved by maternal instinct. The maternal instinct, in fact, is

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something quite different—it is the instinct of care, watchfulness, nurture, and it does not call for spasms. In the third place, she assumes that it would be cruel not to experiment with her child—at least so it appears; for what she does is to try in quick succession a series of experiments, no one of which is continued long enough to be of any value, and all of which, as she might easily learn, have been proved to be of no permanent value in producing placid, contented babies.

“The other mother, when she hears the cry, listens. If it is a cry of pain, she knows it in an instant. It is amazing how quickly a mother learns that language. It is a mystery to most men, though even to them not unsearchable. Physicians, after experience in children's wards, understand it; and even a father, if he is patient, can acquire a moderate knowledge of it. But a mother, or even a nurse, if she is moved by a genuine maternal instinct and not by a selfish desire for her own comfort, is almost an adept at the start.

“At the cry of pain, that mother in a moment is looking for the misplaced pin, or rearranging the irritating bit of clothing, or remedying the uncomfortable position, or searching for a more hidden cause. If it is a cry of irritability, she blames herself for having rocked the child a few moments before, and steels herself against repeating the indulgence. If it is a cry

of hunger, she looks at the clock to see if it is the hour for another feeding. If it is just 'plain cry,' she smiles, for she knows that he is doing that in lieu of playing baseball or riding horseback.

"When it is meal-time, she, exercising the discretion which he is not always able to exercise for himself, gently withdraws the food supply when he has had all that is good for him. And when it is time for him to go to sleep, she arranges him comfortably in his crib, darkens the room, and leaves him. If then he emits another 'plain cry,' she is not disturbed. He has as much a right to cry as he has to sleep. If she lets him go to sleep in her arms, for the love of feeling him there, she will not complain later, when it is more inconvenient, if he remonstrates against going to sleep in any other way. She will know that in that respect, as in respect to his regular feeding, she has governed him by habit. Either she will have to pay the penalty of having established later, and at greater cost, another and more convenient custom which might just as well have been established in the first place. This penalty may involve a collision—though possibly a mild one. Even in that case, however, in the very difficulty of supplanting an old custom by a new one, she will have evidence of the strength of her government by habit.

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“There is no reason why regularity once established should not become for all future years a routine. We all know how hard it is to break up a bad habit. Happily, it is just as hard to break up a good one. The difference between the child who teases for every new variety of food on the table, pushes away the dishes that are set before him, whines when he is told it is bedtime, eats and goes to sleep only after much coaxing, and the child who accepts the house he lives in, is simply the difference between a bad habit and a good one.”



"CHILDREN IN WHOM WAS NO BLEMISH."

CHAPTER IX.

The Touch of Cradle and Nursery

"Children in whom was no blemish."—DAN. 1: 4.

THE best asset of your child, for the things of this life, is a strong body. But it is the one most often neglected in infancy. Anything that will assist our children to bear the strain of life, of labor, of sorrow and disappointment, of waiting, of impatience, and of victory, should be carefully provided by us.

How few men and women in middle life are thoroughly well! And an old man in sound and vigorous health is an exception. All around us are examples of acute disorder, chronic ailment, general debility and premature decrepitude.

You can scarcely find a person who has not in the course of his life brought upon himself an illness, from which a little knowledge could have saved him. A reckless exposure has brought on fever or rheumatic ailment. Overstudy has brought on a trace of nervous

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disorders. Use of eyes in a failing light has brought on partial blindness. Use of a knee slightly injured has resulted in permanent lameness. Some great athletic feat has brought on a life of pain, weariness and gloom.

Ill health hinders the discharge of duties, increases irritability, and makes recreation and social life a bore. And if it can be prevented by careful attention to the organism of the child in infancy and youth, it is almost criminal in parents to neglect the child at home.

Parents, in instituting the family, have undertaken to control the lives of their offspring from hour to hour. Should they, in carelessness, overlook the child's vital processes which are always affected by their commands and prohibitions? Should they thoughtlessly undermine the constitutions of their children, and inflict disease and premature death on a coming generation?

Well-to-do parents are often informed and careful as to the rearing of animals. They erect model stables and build model kennels. They consider the subjects of warming, ventilation and exercise. They fit out the stalls with every convenience. But the nursery in which their own offspring is reared is overlooked by them, and affairs are left to chance.

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Men are too busy in raising stock to be troubled about raising babies. They leave that to the women; and the women, if they are well-to-do, often leave it to the nurses, who, likely as not, are ignorant persons whose one recommendation seems to be that they are neat-looking and fond of children.

Sunshine is as necessary for little children as for growing plants; and the largest, sunniest rooms in the home should not be set aside for spare rooms for visitors, but should be devoted to a day and night nursery for children, where the little ones may breathe in plenty of fresh air and get an abundance of sunshine.

The walls of the houses should not be papered in poison colors; and as children will be sure to have infectious diseases, it is better to have them painted, so that they can be washed clean and disinfected. Nothing that will hold dust should be allowed on the floor, nor anything kept in the room that cannot be taken up frequently, that the air will be kept sweet.

The diet of little children should be a matter of as much concern, as the feed of horses. Yet an ordinarily intelligent man who keeps horses will know much better how to feed and care for them, than he will know how to feed his own children. Good blood

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can only be obtained by good food; and many slight illnesses would have been avoided, had the infant been allowed to live on proper food.

How little does many a young mother know of her child's requirements! "The first baby is generally subjected to a terrible number of experiments." Baby's clothes which should be light and of woolen material and not impede free movement, are worn to keep its body from being chilled during incessant variations of temperature. Two parts of the body, namely, the upper part of the chest and the lower portion of the abdomen, are most important to keep from variations of temperature. Otherwise the child will be subject to cough, cold and lung trouble and to complaints in the bowels.

It is not unusual to see an infant who, remember, can take no exercise to warm itself, dressed in a low-necked, short-sleeved dress in the coldest weather. And what little there is of the dress is often composed of open work and embroidery, while the socks go half way up the legs and expose bare calves that are almost blue with cold.

Mothers often imagine that children do not feel cold as much as grown up persons, but the fact is that the child has less power of generating heat than an

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adult, and also has a much larger surface in proportion to the mass of its body, and is therefore more susceptible to cold. Cold feet are frequently the cause of indigestion, and too much exposure through insufficient clothing benumbs a child bodily and mentally. All its small powers are used up in keeping alive and warm.

The modern theory is that a child should be hardened in; and that poor people in the country, who have no time to give care to children, bring them up in a robust way. But when you ask these mothers as to their children, they may tell you, "I have got six, madam, but I have buried five." The sixth is the hardest of the lot and has survived, and his exposure has helped to make him sturdy. The five have been sacrificed.

Do not think, however, that a child should be coddled. Protect them properly from head to foot with woolen garments and then let them go out in any kind of weather; and if you have the time for constant watchfulness, gradually harden them in to a reasonable degree of exposure. But remember, it is said that over one-half of the human race dies in infancy.*

*After J. O. Waller.



CHAPTER X.

The Touch of The Spirit in Voice and Sweet Lullaby

Sleep, baby, sleep!
Thy mother watch doth keep,
With love that knows no weariness,
Untiring in its tenderness.
Sleep, baby, sleep!

NEARLY all babies are attracted by sounds. Most of them learn to distinguish sounds very early, and many of them express delight by their crooning and singing, which is very earnest, though it be out of tune, long before they learn to talk. They have the germ of music planted in their hearts.

Rhythmical sounds will appeal to a very little child and will stir it amazingly. A sudden jarring noise may disturb the babe, but a succession of sounds struck in measured time, will attract him and hold his attention.

Indeed the degree of sustained attention given by children to musical sounds is out of proportion to the



CHAPTER X.

The Touch of The Spirit's Warm and Sweet Lullaby

Sleep, little, sleep!
Thy mother's arms are round thee,
With love her heart is beating,
Unfolding its arms around thee,
Sleep, little, sleep!

N EARLY all babies are susceptible of the same acts, Most of them have a natural feeling, to-early, and many of them are in very early crooning and sleeping, which is of supreme importance out of tune, being sometimes in the nursery have the same feeling before the dawn of

that the one common feeling is understood without any explanation. From infancy and age, is the feeling that all true hearts become of infancy. Mary sings the Magnificat, and Simeon the Benedictus, and Simeon

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In Mother's Arms.

normal control of their activities. Any hereditary gifts in music are likely to show themselves very early.

Music, therefore, becomes a very important means of touching and training and influencing the soul of the little one. Sympathy, joy, sorrow, sweetness, peacefulness and rest can be conveyed to the child by this means, and the jarring and twitching and weary exhaustion of the nervous system can be composed to refreshing slumber. This is the secret of the influence of nursery rhymes; and it is for this reason that mother can, through the power of her loving voice, influence the soul and the nervous system of the little child to rest when the symptoms of uneasiness begin to appear in the tiny frame.

What does little baby say,
In her bed at peep of day?
Baby says, like little birdie,
"Let me arise and fly away."
"Baby, sleep a little longer,
Till the little limbs are stronger;
If she sleeps a little longer,
Baby, too shall fly away."

ALFRED TENNYSON.

We believe that the music and personal taste of a rising generation is formed through the influence of the kind of music it hears in early days; and it is unquestionable that reverence, purity, trust, tenderness, gentleness, sweetness and piety may be stirred, and dis-

In Mother's Arms.

posed, in the soul of the child, by the influence of the mother-soul—through the medium of a sweet and gracious mother's voice.

No touch is more effective with a child when once it has come to recognize it, than the touch of music. The training power which the mother possesses in this instrumentality, long before the child can understand her speech, is marvelous.

The wonder of it is that she can express the deepest side of herself, her religious feelings, her faith, her meekness, her love, her obedient spirit, to the child, and have it reflected and re-echoed there. The same pre-disposition that the child gains through certain acts, can be cultivated toward certain states of feeling, toward proper attitudes of mind and heart, in very early life, through the use of music. The supreme importance, therefore, of the religious music in the nursery as an element of spiritual training before the dawn of speech, is evident.

It is a most beautiful thing that the one common language, the language mutually understood without the use of our mind, between infancy and age, is the language of music; and that all true hearts become musical in the presence of infancy. Mary sings the Magnificat, Zacharias the Benedictus, and Simeon the Nunc Dimittis.

In Mother's Arms.

Dear mother, then, long before you can teach the love of Jesus the Good Shepherd to your little lamb, with your words, you will be able to sing that love into its little heart. Let not your home songs and your nursery rhymes, and your airs unconsciously be the two-step waltz, or the gay coon song, or heathen refrain, but let them be expressive and reflective of the deep fountain of piety in your own heart.

"The song on its mighty pinions
Took every living soul and lifted it gently to heaven."

LONGFELLOW.

If you would have your child, though he now may be a rude barbarian, sensible to the purest Christian influences, sing him the beautiful slumber songs that are full of Jesus and the angels.

"Sleep, baby, sleep."

"O little child, lie still and sleep."

"Sleep, my darling, sleep."

"Hush, my dear, lie still in slumber."

"Sweet baby, sleep."

"Away in a Manger, no crib for his bed."

Music is helpful to all the ages of man, helpful from the nurse's song to her infant, to the song of Heaven which haunts the dying hour.

"Such songs have power to quiet
The restless pulse of care
And come like the benediction
That follows after prayer."

LONGFELLOW, "The Day is Done."



"SLEEP, BABY, SLEEP."

A Letter to You in Conclusion

"DEAR PARENT:—The Church desires to stand by you in the life-training of your child. After your little one has flown from "Mother's Arms," and begins to walk and to speak, the Church will give you another training booklet, called "*At Mother's Knee.*" When your babe becomes a little tot, able to cross the threshold of the home, and come to our school, we shall plant it in beautiful "Wonderland." When it has grown into an active child, and goes to week-day school, we shall assign it a stage higher in "Workland." From there it will go to "Pictureland," and then to "Bible Story," "Bible Readings," "Bible History," "Bible Scenes," "Bible Biography," "Bible Teachings," that it may grow, step by step, through God's Word, to the full measure of the stature of Christ. This is an education of eternal value, which it does not receive in the day schools of our country.

It also will attend Catechetical Instruction, and will ratify by its own act its Baptismal Covenant, by which the Spirit of God was planted into it, and in which it was planted into God's Family. It will thus become a full member of Christ's Church, bearing the responsibilities of its day and laboring for His Kingdom, and finally be received into everlasting glory.

If we labor together, this can be accomplished."

LIST AND PRICES

IN MOTHER'S ARMS

Three Preliminary Booklets

THE BABIES IN YOUR CONGREGATION. A preliminary word to Pastors, Teachers, Superintendents and Members. For distribution in the Congregation explaining the whole Babyland work and its methods. Price per copy, 10c; 10 copies, 50c; 25 copies, \$1.00; 50 copies, \$1.50.

CHRIST'S LITTLE BABES. A preliminary word to those who are about to become the new teachers of the Babyland Division (Superintendent of the Cradle Roll Department), explaining their work clearly, and in detail. To be given to Cradle Roll and Primary teachers. Price per copy, 10c; 10 copies, 50c; 25 copies, \$1.00; 50 copies, \$1.50.

ON MOTHER'S BOSOM AND NEAR HER HEART. A plea to mothers, especially to mothers of unbaptized babes. For distribution by the Babyland teacher to mothers whose babes have not yet been brought into connection with the Church or Sunday-school. Price per copy 10c; 10 copies, 50c; 25 copies, \$1.00; 50 copies, \$1.50.

Eight Mother Booklets

IN MOTHER'S ARMS. Eight mother training booklets, covering the period of earliest infancy. Each booklet to be distributed periodically during the first two or two and a half years of the child's life.

A complete set of eleven Booklets postpaid, 50 cents; single copy of each Booklet, postpaid, 10 cents; ten copies of each, 50 cents; twenty-five copies of each, \$1.00; fifty copies of each, \$1.50; assorted at the same rate.

The Bound Volume.

IN MOTHER'S ARMS. A handsomely bound book, with gilt illuminated cover, profusely and beautifully illustrated on heavy paper, and embracing three preliminary pamphlets, and the eight chapters on mothers' training of their babes, thus covering the training of the babe "In mother's arms" complete. A work of art. This book should be in the hands of pastors, of primary teachers, and of parents who care for the best Lutheran work on the early training of their babes. Suitable also as a presentation copy. Price, \$1.00.

AT MOTHER'S KNEE

AT MOTHER'S KNEE. A series of eight mother's training booklets covering the period from the dawn of speech at the age of two years or less, to the age of four years or less, when the little child can be brought to the courts of the Lord and the schools of the Church. (Now in preparation.)

WONDERLAND

WONDERLAND. A story and training quarterly for children from four years of age to the time of their ability to read and write. Subscription price, 40c per year.

SUNBEAMS. An illustrated biweekly for children of the above age. Subscription price, 25c per year; 10 copies, \$1.00.

WORKLAND

WORKLAND. A dramatic story and training quarterly for children from the time of their beginning to read and write to their eighth year. Subscription price, 40c per year.

SUNSHINE. An illustrated biweekly for children of the above age. Subscription price, 25c per year; 10 copies, \$1.00.

PICTURELAND

PICTURELAND. A story quarterly embracing the picture stories of the Old and New Testaments for children from eight to ten years of age. Subscription price, 40c per year.

SUNRAYS. Printed in colors containing the pictures to the above quarterly for the children. Mailed quarterly at 10c per year.

INTRODUCTION OFFER

For \$1.25 we will send a bound copy of "In Mother's Arms" complete, together with pamphlet copies of the first three preliminaries and one copy of the first mother's training booklet, to any pastor, superintendent, or primary teacher, who wishes to examine into the work; or for 25c we will send a copy of the first three preliminary booklets and the first training booklet to any pastor, superintendent or primary teacher.

We advise you to see and to read the complete book at once. It is what the whole Church has been looking for.

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